A Survey

Of the Booke of Common Prayer,

By

Of 197. Quæres grounded vpon 28. places, ministring iust matter of question, with a view of London Ministers exceptions. All humbly propounded.

That

They may be syncerely answered:

Or the

Offences Religously remoued.

Reviewed, corrected, and augmented.

As is to be learne in the next page.

1. Cor. 4. 19, 20.

I will come to you shortly if the Lord will: and will know, not the wordes of them that are puffed vp, but the power. For the Kingdome of God is not in word, but in power.

Anno Dñi 1610.

Added to this second edition of this *Survey*,

1. A preface of the Publisher to the Reader.
2. A triall of Subscription.
3. A Quære, whither omission of ceremonies be punishable by 1. Eliz. cap. 2.
4. A Quære, whither the late Canons be the Kinges ecclesiasticall lawes.
5. A Quære, whither Ministers are deprived, and suspended by law, for not conforming and subscribing according to the late canons
6. A Quære, whither people are directly & plainly commaunded by the booke of common prayer, to kneele in the act of receyving the sacramentall elements. and
7. A consideration of certaine positions Archiepiscopall.

The Publiſher to the Reader.

Have thought it neceſſarie to reprint this *Survey*, and to adde ſome other *Quæres*, becauſe it is generallie feared, that both Miniſters and people, whoſe conſcience can not wholy yeeld to conformitie required, ſhall be perſecuted hereafter no leſſe grievouſlie thã they have bene heretofore. Eſpeciallie, if D. *Abbot* prove Archbiſhopp of *Cantorburie*, according to D. *Bancroſte* (readie to die) his minde ſignified (as is reported) to his Maieſtie by *Dumbar*, an earneſt ſolicitor in his behalfe. And

if D. *Neale* (one of the abusers of the Kings eare in sermon time) or D *Barlow*, or D. *Harshnet* the late Archbishopps creatures) be Bish. of *London*. For it is every day more and more observed, that the advise of the *Wardword* (mentioned hereafter in the preface) touching keeping downe of *Puritanes* (so called) till papistes may gette an heade, is too faithfullie followed. But may wee not hope, that his Maiestie will restreigne the remnant of this rage? Seeing it pleased him, vnder his hand, to allowe their Apologie, called *The plea of the innocentes*, to bee printed, not longe before he came out of *Scotland*, and to receive complaintes from the commons in Parliament concerning Not executing lawes against traiterous priestes, and hard dealing with faithfull (though not fully conforming) Ministers: & Seeing the murther of the late Frech King

King, and the publiſhing of *Pruit-anus*, *Pacentius*, and many other traiterous bookes againſt the oath of allegiaunce, & his Maieſties defence thereof, doe manifeſtlie ſhew, how daungerous papiſtes be: except the King turne papiſt wholy, & graunt the Pope all his claimed & vſurped authoritie. When we thinke on the Kings gentle nature, then we hope: But when we conſider the Biſh. of London his proceedings (though his publique ſpeaches ſeeme plauſible) then we feare. Therefore it is high time, that every one arme himſelf with *Patience* and *Prayer*, and reſolve him ſelfe by all good meanes. Amongeſt the reſt, I beſeeche the good reader, vouchſafe ſome paines in perviing theſe *Quæres*. Whereby thou maiſt be ſomwhat ſet forward in the way of ſeeking reſolution, though thou canſt not be ſo fullie ſatisfied, as by ſũdrie worthy works,

which lye by the walles, on heapes, for want of ſale. Here I might take vp a iuſt & great complaint againſt Profeſſors of reformation, who either will not buye for them ſelves, much leſſe beſtowe on other: or wil not reade them ſelves, much leſſe perſwade other to read, bookes tending that way, though they be few in number, and ſmall in price. Nay, It were well if they did not hurt by their curious hearkening after, and idle talke of ſuppoſed authours and publiſhers. Whereas popiſh books, though many in number, deare in price, and treaſonable in matter, go away hande-ſmooth, without inquirie after, or anie ſpeache of the authours, if their names bee not ſet to their bookes. I pray God make vs all more zealous, and more wiſe. For wee have need both of diſcreet zeale, and zealous diſcretiō in theſe declining and daungerous dayes.

And

And whereas ſome of theſe *Quæres* ſuppoſe, that ſome proceedings againſt miniſters and people not conforming in all pointes, are without law, I likewiſe beſeeche God (if it may ſeeme good in his heavenlie wiſedome) to raiſe vp ſome of thoſe learned Lawiers, who wiſhe reformation, or the lawfull libertie of Chriſtian ſubiectes, to ſecond Maiſter *Fullers* argument, and to ſhewe, what is law in caſes cõtroverted betweene the Prelates, and ſuch as can not wholy yeeld to conformitie required. That ſo *Non conformers* may either, with better direction, ſeeke remedie by law of their vnlawfull moleſtations, or prepare them ſelves to ſuffer, with more patience, merelie for their conſcience.

To the high and mightie King IAMES, by the grace of God, King of great Britaine, Fraunce and Ireland, Defender of the faith, and in all causes, ouer all persons both ecclesiasticall and temporall, next vnder Christ, supreme Gouernour, the most humble Petition of a religious welwiller to faithfull Ministers suffering too much for not yeelding to a lawlesse subscription, and need-lesse, (if not superstitious) ceremonies.

BLame not (dread Soueraigne) distressed, yea oppressed suiters to be importunat with your Maiestie. Who only; of all powers vpon earth, can heale Oppression *the* Kings euill. *Is not the name of God imparted to your* Highnes, *that you should imitate him, by whom you are so called, In suffering the importunitie of such suiters, & granting (at last) a gratious answer to iust complaints? Alas, They must preuaile with your Maiestie, as Iacob did with the Angell, by* Prayer *and* Teares, *or no way.*

Ministers of Lincolne Diocesse exhibited to your Maiestie a large and learned booke, coteyning reasons, why they could not, with a good conscience, subscribe, or conforme to the booke of common Prayer, & they were not regarded. Ministers of London & the suburbes presented to your view a brief collection of corruptions in the same Booke, and Ma. Smith, one of them who presented the same, was committed. To say nothing of the petitions of other Ministers, Knights, Iustices of peace, people, and the commons assembled in the first sessions of this Parliament, in behalf of their faithfull Pastours, Teachers, and Fathers in Christ, which were without such apologeticall writings.

Lo here a Survey of the booke of Common prayer *with this most humble petition, both framed without the assistance or priuitie of any Minister, yet beseeching your Christian Maiestie, in behalf of aboue 260. godly Preachers deprived, suspended, interdicted, not admitted, admonished, imprisoned degraded, or excommunicated, and of many mo (for the conscience can not be compelled) looking for like seueritie, and that not for treasonable practises, scandalous behauiour, corruption in doctrine, or negligence in preaching, but only for not subscribing, or*

not conforming according to late Canons, canonized by few other than Diocesan Bishops, Deanes, Archdeacons, and Non-residents, all excepted against, as being, by the Word, no approoved members of the visible Church of Christ, in respect of the outward administration thereof described in the Word, as they be Diocesan Bishops, Deanes, Archdeacons, or Non-residents; and such canons, as, even, in the requisitions themselues, are contrary to the lawes of this Land; In behalfe also of their wyues and children amounting to thousands, and of many congregations, which are as Sheep without Shepheardes; That your most Christian and learned Maiestie would vouchsafe to reade this Survey *with patience and diligence, & (at last) to enter into a gracious consideration of the common cause of so many complainants, & such, as in whose behalfe the King of Kings thus saith*; Touch not mine annointed, and doe my Prophets no harme. *Which charge is to be regarded of the mightiest on earth, Seeing in the same Scripture it is authentically recorded,* That he reproved Kings for their sakes.

Blessed be the Lord God of Israel *for his wonderfull delivering your most excellent Maiestie, your gratious Queene, your Royall issue, and the whole state from the most di-*

uelish designe of traiterous Papists, that euer was heard of. O praise the Lord, and magnifie him for ever! Offer to God the sacrifice of thankfulnes, in restreigning the remnant of the Archbishops rage against the most vigilant Watchmen in Israell. I call it th' Archbishops rage: for howsoeuer other Bishops do execute as much as he, yet they do it as it were by constreint, except some few deuoted to the Archbishops humour.

Consider (most worthy King) with wisedome and compassion, how They haue bene oppressed, *and the* papists thereby incouraged. *Are they not* oppressed *when they are deprived of their benefices (which bee their free-holds) altogither without law? Are they not oppressed, when by canon (contrary to* Magna Charta, *the Law of nations, light of nature, and all reason) they are not suffered to prosecute their appeales? If Bishops might by law deprive Ministers of their benefices, for not subscribing, or not conforming according to the late canõs, why dare they not suffer the law (which your Maiestie at your Coronatiõ, did sweare te maintaine) to haue due course? It is not for want of power. And therfore what need the Archb. to lay M.* Smith *before named) fast in the* Clinke, *that* Bird, *accused (not without proofe) of false doctrine,*

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a scandalous life, and blasphemous speaches, might get possessio of his personage-house?

Who is able to recompte and describe the grievous vexations, wherby they daily presse, and oppresse peaceable, & profitable, though not conformeable, Preachers, By proceeding against them, Ex mero officio, without accusers, without witnesses. They deale not so with Papists, with the Archpriest & his assistants, with Atheistes, with notorious offendours, with scandalous ministers especially, for their accusers must proue well, or pay well; By deteining them in prison, weekes, moneths, yeares, without baile or manprise, and that also cõtrary to law; By putting them to all the charges they can; By making them dance attendance, & to make many a long & wearysome iourney; and By reuiling them, as if they were no Ministers, no Christians, no subiects; In so much as Pulpits, stages, and stationers shops are, (by the sonnes of Belial, & these incouraged by the example of their superiours) furnished with bitter invectiues, scurrilous iestes, & slaunderous discourses against the faithfull servants of Iesus Christ.

Yea two Popish fellowes assaulted M Lee, a reverend Preacher; and about 64. years old, euen in Prison, yea the B. chargeable prison, called the Gate-house, where hee had

lien long for not taking the lawlesse selfe-accusing oath Ex officio; *They called him Puritan, rent his Bible, cast it out of the window, & beat him so (threatning death, if they had him els where) that the good old man lay bedred eight or nine dayes after. A large volume of the Archbishop and other their exorbitant courses, may* (happely) *be published hereafter, if things be not amended. In meane time it may be demaunded of th' Archbishop: If Ministers may be thus deprived of their liuings, tortured with th' oath* Ex officio, *and imprisoned by ecclesiasticall authority without Law, why are Lawes made, and of what authoritie be Parliaments? or, Is ecclesiasticall authoritie trãscendent & lawlesse? or, Be Ministers (the servãts of the Highest) so base creatures, that they only may be so abused?*

But is it not high time (O gratious Sovereigne) that as an other David, *you deliver the Lambe out of the Lions mouth, that the blessing of them, who are readie to perish, may come vpon your Maiestie, as it did vpon faithfull* Iob? *If not, (which God forbid) Alas, Alas, It is feared, that, as the divell drew on God from one tryall to another to be made vpon poore* Iob, *so the Archbishop & some other accusers of the brethren (but excusers of Papistes, as they may) will draw on*

your

your Maiestie from triall to triall, euen vnto bloud, if they can, suggesting that Ministers stand out, only vpon this and that hope.

But better things are hoped for of your Maiestie, euer disposed to mercy, & which hath protested equall loue and honour to learned and graue both formalistes, and reformistes, yea, that after you haue seene the vttermost of the Archbishop his violence, you will imitate God most mercifull, and not only reserue afflicted Iob a line, but restore him also to his former, if not a better state.

As for the Incouraging of Papists, by the Oppression of faithfull Preachers so grieuously persecuted, & slaunderously traduced vnder the name of Puritanes, your Maiesties renoumned wisedome can not be so preiudged of any, but that it must (of necessitie) be supposed, that you see well inough, how the Putting downe of Puritanes (so called, that is, all such, as hate all communion with Antichrist, that so they may bee the sonnes and daughters of God) is the Setting vp of Papists, and the incouraging of such Puritans, is the Discouraging of Papists, & that therefore some close friends of Papistes, indeuour to weaken protestants by diuision, and to diuert your Maiestie from persecuting their popish clients (though they be both dogmatically

tally, and practically daungerous to your Crowne and Dignitie, to Religion & State) by exaspering your Maiestie against such Puritans, especially Ministers.

For doe not the Papists esteeme the Puritans to be their chiefest opposites, both for wil and power? Whereas they giue Protestants the name of Calvin-papists, as having their church government from papists and maintaining ceremonies reteined, only by their grounds. And Doleman deciding the question, whether Papist, Protestant, or Puritan were most likely to prevaile, in disposing of this Crowne, if (according to their plotting) there had bene shuffling for it, esteemeth the Protestant a weak parete, as consisting chiefly of Bishops and such as depend vpon ecclesiasticall promotions. Whereas (in his opinion) most noble men, and gentlemen of spirit, action, and religion, London (heretofore swaying the state in like case) and all cities and good townes, where is diligent preaching, bee Puritans, or incline that way, because their religion seemeth most perfect. And therefore Bristow saith that all sound Protestantes be Puritans in heart. Whereof, in sundrie Popish treatises, this reuson is given. Because a syncere Protestant can not stand fast to his owne groundes, but will, yea must incline to puri-

puritanisme, *that is, to a desire to haue the Church ridde of all the reliques of* Rome.

In regard of this so feared opposition, the Quodlibets *were so fiercely bent against Puritans, and the traiterous papists purposed to haue charged Puritans with their new discouered Diuelish gunpowder designe, That so they might prouoke ordinary protestants, especially the inraged multitude against the, by such confusion & massacring one another, to make way for the forces of the* Infanta. *But the aduice of the* Warword *too closely followed by* Dolemans *fauourits, doth cleare this point, viz: That* puritans be kept down till the Catholike partie haue also some poise, and sway in the balance against them.

These things well considered it can not be, but that your Maiestie will iudge the silencing of so many, and so generally and worthily respected Preachers, to be as dangerous to Religion *and the* State, *as taking away bandogges and oratours from* Demosthenes *his sheep and the citie of* Athens. *For by them Papists their workes of darkenesse were, & may bee more generally, and effectually discouered, and reproued; and true protestants their heards and handes more soundly and surely knitt and ioyned together, against the common aduersarie.*

And

And not onely so, but your Maiestie (of admired sagacity) will suspect the Archbishop his paradox, That read prayer is more necessary than preaching in these Churches. *Because* (forsooth) *they be so well established. And the rather may your Maiestie suspect, because Ministers are by two Canons* (daungerously, *though not simply*) *forbidden to preach. For the* 49. *Canon forbiddeth them to preach in their own cures, without a license, notwithstanding their ordination confirmed by Law inioigneth and requireth that duety; contrary to that popish statute of* 2. *Hen.* 4. *cap.* 15. *wherby authoritie to imprison and vrge the othe* Ex officio *was first giuen to the Clergie, but since taken away by* 25. *Hen.* 8. *cap.* 14. *and the* 72. *Canon forbiddeth them to holde meetings for Sermons in market townes without speciall license, notwithstanding they haue past all charges nere the said market townes, yea for many years & in many places haue so preached viz. by turnes and donne much good. The reason why th' Archbishop doth thus envie preaching is evident to your Maiestie. Which may well remember, that* Doleman *maketh* Much preaching *the cause why* Puritans *multiply in good townes, and* Want of preaching *the cause why* papistes *multiply in the countrey.*

your

your Maiestie considering withall, that hereby Doleman *doth cunningly suggest this develish counsell, That the friendes of popery should suppresse* preaching (*as they may*) *by all meanes & devices. Nay, I dare say your most prudent Maiestie will thinke all little inough to prevent treasons, when you remember what hath bene publikely written to your selfe in the* Reformation *of a Catholike deformed, viz.* When *Papistes* shall see no hope, *&c.* God knoweth what that forceable weapon of necessitie may constreigne, and drive men into at length, *and,* There is now much more helpe at hand; if any resistance should be; then was in Constantius time, *and,* There are in England very many catholike recusants, & catholikely affected in every degree, not only of the temporalty, but in the clergie also, hardly also of the highest degree of honour to be excepted; *If your Maiestie shall observe, how the late disappointed complot doth answeare to the said threatning and bragging; But especially, if you will be pleased to understand, that the designes of Papists concerne your Maiestie most neerly.*

For in the Quodlibets, *it is hoped, That the Pope (to whose right the disposing of this Crown (it is there most untruely affirmed)*

doth

doth belong) *will giue the Papistes leaue to choose such a King, as will submit himself vnto the Pope; and, in the* Manifestation of *bad spirites, it is affirmed to bee a principle demonstrated in* Dolemans *conference, to be most true, christian, religious, and necessarie, that true Religion* (*that is to say* Catholike) *is necessarily required in all pretenders, that* Must, *or* May *be admitted by catholike subiects, and therefore a catholike can not possibly, according to the sincerities of his religion,* (*though otherwise he loue, and reverence the King of* Scotland *never so much*) *wish or desire his preferment ouer Catholikes, while he remaineth of the opposite religion. But* Philopater, *of all other, is to be heeded. For he saith plainly, That it is agreed amongst lawiers, & diuines, that if a Prince faile from the Romane faith, & indeuour to withdraw others* Subiects may, & ought to oppose themselues, and depose their Princes, if they haue force.

So that your excellent wisedome may perceiue that Papistes their pretended acknowledging your Maiestie to be, by S. Margaret (*long since*) *Queene of* Scotland *the true inheritour of this Kingdome by the* Saxon bloud, *is very treasonable: For thereby they would auoid your most lawfull title from the Lady* Margaret, *King* Henry *the 7. his eldest*

daugh-

laughter, ioyfully recognized by Parliament, and gull your Highnesse with an antiquated title, easie to be reiected, if ever (which God forbid) the Spanish *pretended title, so much advanced by* Doleman *& by them in no wise to be impeached, Because the Pope, the now King of Spaine, & his father haue assured it (as they could) to the* Infanta, *If ever (I say) the Spanish pretended title may be brought, by their treasons, to be decided with fire & sword: O generation of Vipers, worthily reproched in the* Starrechamber. *When* Pound *was censured, but vnworthely favoured in the* Eschequer! *Who hath perswaded your Maiestie to pardon their seducing Priests (trumpetters of treason) and that after due conviction, and notwithstanding your Maiesties proclamation of the 22. of Februa. in the first yeare of your Maiesties happy Reigne, Which leaveth them to the penaltie of the law, without hope of any favour, or remissio from your Highnesse, if they bee taken in any of your Dominions, after the 19. of March thē next following? Whereas Preachers not yeelding to conformitie were commended the same* Star-chamber day, *for honest men, and good Preachers, yea such as the gravest of whom your Maiestie would first preferre to Bishoprikes, if they would conforme:*

Yet these men are proceeded against indeed, and in earnest, vnder colour of your Maiesties Proclamatio dated the 16. of July 1604. and that by rigour of law, or rather without law, and not reclaimed by arguments, and all wayes of gentlenes, as in that Proclamation is required. And canons are mounted chiefly, if not only by the will and skill of the new Archbishop with advise of Bluet the Priest (it may be) not to batter the tower of Babel, *but of purpose, to make a breach in the church of* God. *Be the Papists so senceles that they can not perceiue, or so dull, that they will not make vse of this dealing?*

Iudicious Sovereigne, in many things (with honour) you haue professed to follow the worthy steps of renowned Queene Elizabeth. *Herein, oh herein imitate, nay, emulate a woman of so blessed memorie, who at the humble sute of her commons assembled in Parliament, in the 14 yeare of her most happie reigne, signified her gratious pleasure to be,* that Ministers should not be molested for ceremonies, but maintained to the discouragement of papists. *So that shee would never haue suffered such a haveeke of diligent Preachers to be made in so short, & daungerous a time. Was it not your Maiesties sentence in the conference,* Subita euacuatio est

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periculosa? *Oh then, for Christ his sake, manifest regard of his ministers, zeale for his house, & loue to his people, by restoring their Pastours, and Teachers, who may stand in the gappe against the wild Bore which would roote out the Lords vine.*

That your Maiestie may bee the rather moued so to do, vouchsafe to examine the booke of Commō Prayer, which is, as it were, the Helena of Greece, *and cause of all these controuersies, and View well this* Surucy, *So shall your admired Wisedome (I dare say) see much matter of scruple to tender consciences. For I presume your Maiestie will iudge according to that you haue written and published, viz.* Aboue all (then) my Sonne labour to keep sound this conscience, which many prattle of, but ouer few feele; Especially bee carefull to keepe it free from two diseases, wherewith it vseth often to be infected, *to wit,* Leprosie, and Superstition, *&c.* By superstition I meane, when one restreines himselfe to any other rule, in the service of God then is warranted by the word, the only true square of Gods service. *If this be true, let not your Maiestie be now deceived by the Popish argument of supposed antiquitie,* as Iosua *was with the old and mouldie bread of the* Gibeonits. *For whatsoeuer wanteth the*

primitiue truth of the Gospell is so much the more rotten, by how much the more ancient it is. And the rather (O Christian King) take heede, because Antichrist began to worke, even in the Apostles their dayes. Therefore say from the heart, Christ is mine antiquitie, *and iudge accordingly.*

By your Maiesties said Proclamation of the 16. of Iuly 1604. Bishops are required to reclaime Ministers by arguments, proving that the government of this Church of England, *as well as the doctrine thereof, is agreeable to the Word of God. Which is a sufficient evidence, that your Maiesties iudgement touching Superstition, is still the same, and that your Maiestie would not maintaine the Service Booke, but that you suppose all thinge therein contained, & by the Archbishop so vrged, to be agreable to Gods Word.*

Now then (O noble King) commaund the Archbishop to answere this Suruey *in syuceritie, and to iustifie the Service booke by the Word of God. If he, or other for him, do so, Then maintaine it still in the name of God, But if he fall to shifts, which may be supposed; Because amongst all the bookes lately published by his manpleasing Advocates there can not be found one argument directlie and soundly concluding out of the Word*

the lawfulnes of any one thing in controuersie, but cauils to ſhift of argumentes giuen againſt vnwarranted, vnneceſſarie, ſuperſtitiouſly abuſed, and ſcandalous ceremonies: Then moſt gratious & religious Soueraigne, may it pleaſe you to remember that in your Proclamation of the 5. of March in the firſt yeare of your moſt happie Reigne, you profeſſe to be Nice, or rather iealous, that the publike forme of the ſeruice of God ſhould be free, not only from blame, but from ſuſpition, *and either to follow the worthy example of King Ed. the 6. who, in the 5 yeare of his Reigne, reformed the booke of Common prayer, which was eſtabliſhed by the authoritie of Parliament in the ſecond yeare of his owne Reigne, and then iuſtified by the ſame preface, and the ſame Diſcourſe of ceremonies, which be in the booke publiſhed by your Maieſties authoritie: Or to eſtabliſh the Liturgie which is in* Scotland.

This later is the rather to be deſired. For by the abridgment of the Miniſters of Lincolne *Dioceſſe, their booke exhibited to your Ma. and by this* Suruey *many things in the comunion booke are excepted againſt, as not agreable to the word of God. But it is not known that euer any profeſſour of the Goſpell excepted any ſuch thing againſt that liturgie.*

The Communion booke, as it hath ministred matter of contention, from the first hatching therefoot of the Latin service, as may appeare by the said Discourse of Ceremonies, the scandalous breach amongst the exiled for the Gospell in Q. Maries *time, at* Franckford, *& the persecution that hath bene from about the seventh yeare of Q.* Eliz. *reigne vnto this time; So it will bee euer the fuell of that fire. For the* Samaritans, *who will not worship God, but as their Fathers did, & the* Iewes, *who make conscience of Gods ordinances, can never agree. But* Amaziah *the high Priest of* Bethel, *will be ever putting at* Amos *the Lords faithfull Prophet, &* Amos *will be ever prophecying against* Amaziah.

To say nothing that by reason of this booke the Englisb Churches differ from all other reformed churches; Whereas if that Liturgie were established as well in England, *as in* Scotland, *there would be a sweet harmony, as with all other reformed Churches, so amongst our selves, seing nothing is excepted against it, as not agreeing with the Word of God.*

Moreover, if your Maiestie maintaine this booke in England *and that Liturgie in* Scotland, *the many Ceremonies in* England, *and the simple forme of Church policie in* Scotland, *how can you be perswaded to haue*

a per-

a perfect vnion? Doth not the Scripture shew, that Gods people, of two Kingdomes, should become one, because they should haue but one King, even David *his seruant? And that they, so vnited, should haue but one hart, because they should haue but one way of worshipping God? The reason hereof Christ gaue to the woman of* Samaria, *viz.* The houre is come, when all men shall worship the Father, who is a Spirit, neither by the traditions of the elders, nor the ceremonies of the Iewes, but in Spirit, without carnall rites, & in trueth without signifying (but not sealing), shadowes. *If then the* God of peace *be the only* peace-maker of Israel. *Your Maiestie can not assure your selfe of a perfect peace betweene these two Kingdomes, though vnited, and made one, more than hath bene, and is (only) in* England, *except Christ be absolute King as well in one nation, as in another, and haue, in both, one and the same Church policie, and way of seruice sanctified by his word.*

To say nothing of the pride of the Archbishop, who can not but thinke his honour blemished, and his authoritie not surely confirmed, till Scotland *be conformed. And on the other part, Ministers & Professours in* Scotland *will stand for their Liturgie and Disci-*

pline, as being more apparantly agreable to Gods Word, and conformable to all the best reformed Churches. But this remarkeable record of holy Writ is worth your Maiesties remembrance and good consideration, viz. That the Kingdome was quiet before Asa: because he tooke away all scandalous monuments of idolatrie, and commanded Iudah *to do according to the law of the Lord.*

Besides, May it not seeme a monstrous deformitie in government, that in one Iland united vnder one King, there should be two so different Church-policies, and Liturgies, one derived from, and conformable vnto the Synagogue of Rome, *the other derived onlie from the pure fountaines of holy Scripture, & conformable (as is saide) to all the best reformed Churches?*

But D. Couel *in his published Epistle to the Earle of* Northampton, *reporteth, that your M. purposeth to conforme the Churches of* Scotland *to these in* England. *But he is thought notably to abuse your Maiestie by impudent presumption. For is it not generally knowne that your Maiestie hath, by subscription, sworne to maintaine the discipline, and liturgie in* Scotland *in these wordes?* To the which *(viz. the reformed Church in* Scotland) wee ioyne our selues willingly in

Doctrine,

Doctrine, Faith, Religion, Discipline, and vse of the holy Sacraments, as a liuely member of the same with Christ our head; Promising and swearing by the great name of our Lord, that wee shall defend the same according to our vocation and power, all the dayes of our life, vnder the paine contained in the Lawe, and daunger both of bodie and soule in the day of Gods fearfull iudgement.

If then Kings ought to relieue the oppressed, and Ministers, the faithfull seruants of Iesus Christ be oppressed, for refusing (only of conscience, as they are readie to sweare, if your Maiestie shall so require) to subscribe, and conforme according to the Canons. If by their oppression Papistes bee incouraged, religion, and the State, but especially your Maiestie be indaungered; If there be great need of their ministrie in these most daungerous times; If your Maiestie vpon diligent reading, & due consideration of this Suruey *and other Treatises exhibited to your Maiestie, & iudging according to the same rule, which you haue published, shall find many things in the booke of Common prayer, (which is for the seruice of God) to be not agreing with the word of God, therfore (by your Ma. rule) superstitious; and if it be (therfore) ne-*

eſſary, that your Maieſtie either imitate K. Ed. *the 6. in reforming the ſame. Or rather for ſundry reaſons, to eſtabliſh here the Liturgie of* Scotland, *I hope, and eſt-ſones moſt humbly pray, that your gracious Maieſtie wil be moved, in Chriſtian compaſſion; to reſtore ſo many godly Preachers, and to reſtreine the Archbiſhop from perſecuting them hereafter only for not yeelding to a lawleſſe ſubſcription, and needleſſe (if not ſuperſtitious) ceremonies.*

The King of Kings preſerue your excellent Maieſtie, your gracious Queene, and Royall iſſue, from traytrous, flatterers, and Matchiavellists, *and from all wicked conſpiracies, and the* Holy one of Iſraell *ſanctifie and make your* Hignes *a worthy inſtrument of his glorie, & his Churches good, for Chriſt his ſake. Amen, Amen.*

Certaine

Certaine Quæres touching the booke of Common Prayer explaned by the Kings Maiesties authoritie, where-vnto satisfying answeres bee humblie prayed, in behalfe of many scrupulous, yet faithfull Ministers, suspended, deprived, or fearing those grievous censures, for not yeelding vnto the same.

Christian Reader, vnderstand, that here be not propounded so many Quæres as might bee, neither anie of a malitious mind to depraue the booke of Common prayer published by anthoritie; Be intreated to consider these, (as they be propounded) charitably and carefully; Remember the Quære when thou readest the Inducement, and the wordes of the Booke, when thou readest the Quære; and Take knowledge, that the Author meaneth by (2. E.) and (5. E.) bookes of Common prayer established by Actes of Parliament; the former, in

he

the ſecond, th'other in the fifth yeare of King *Edward* the ſixt, by (K. B.) the booke now explaned by his Maieſties authoritie, by (Canons), the Conſtitutions of the Convocation 1604. and by (Art) the Articles of Religion agreed vpon Anno 1562.

Ord. of read. the ſcript. ſect. 1. 2. 3.

1. The old Teſtament ſhall be read through every yeare once, except certaine books, & chapters, which be leaſt edifying, & might beſt be ſpared, and therefore be left vnread. The new Teſtament ſhal be read thriſe, except th'Apocalyps. And it is to be noted, that whenſoever there be any proper Leſſons appointed for the Sondayes or for any feaſt moueable, or vnmoueable, then the Leſſons appointed in the Calender, ſhall be omitted for that time.

Quer. 1. Quæ. *Whether Proteſtants do not ſinne in defrauding Gods people of ſome bookes, and Chapters of holy Scripture, as well as Papiſts, in defrauding them of all.*

Induc. 1. Seeing the moſt part of people never heare th' Scriptures read, but in the Church

Church, and it is written. (a) *Stand in the court of the Lords house, and speake vnto all the Cities of Iudah, which come to worship in the Lords house; All the words which I cõmand thee to speake vnto them, keepe not a word backe.* And in another place, according to the Bible read in Churches (b) *Though it be but a mans Testament, yet if it be allowed, no man reiecteth it, or addeth thereto.* But of the Apocalyps most plainly & particularly. (c) *Blessed is he that readeth, & they that heare the word of this Prophecie.* And (d) *If any man shal diminish of the words of this Prophecie, God shall take away his part out of the booke of life.*

a Ier. 26. 2.
b Ga. 3. 15.
c Reve. 1. 3.
d and 22. 19

Secondly whereas in place of 182. chapters Canonicall left vnread, there be 134. out of the Apocrypha appointed by the Calendar to be read. And of proper Lessons 32. be taken out of the Apocrypha. If Eccle. on the six & twentieth and twentie seaventh of December do signifie Ecclesiasticus, as it doth in all other proper Lessons.

Quære. *Whether there be lesse edifying in any part of the holy Scripture, than in th' Apocrypha.* Quer. 2. Induc. 1.

Seeing it is auowed by Paul (e) *That the*

e 2. Tim. 3. 16. 17.

the whole Scripture is given by inspiration of God, and is profitable to teach, to convince, to correct, and to instruct in righteousnes, that the man of God may be absolute. Whereas so much cannot be averred of any part of th' Apocrypha.

Quær. 3. Quære. *Whiter this leaving so many canonicall chapters vnread, and reading, for them, the Apocrypha, be an holy, reasonable, & acceptable serving of God, according to that which is required Rom. 12. 1. Eph. 5. 2. Or not rather a preaching of man, and a reiecting of God, in so great a portion of holy Scripture, from being preached in his church.*

Induc. 1. Seeing reading of chapters is part of Divine service. For in the preface of the Communion booke it is said. *Here you haue an order for Prayer (as touching the reading of holy Scripture) more profitable.* And by the Canon. *In the time of every part of divine service, due reverence is to be vsed,* & namely, *When the Lord Iesus shall be mentioned*; which is to be vnderstood at the reading of Lessons, Epistles, and Gospels: For at the reading of prayers, people must kneele by the same Canon, which, in regard both of kneeling at prayer, and of cursey at the name of

Iesus

Iesu, is a reviving of the 52. Iniunction;

Seeing by this service of God, not only Canonicall Scriptures, which (*came not of private interpretation, but were written by inspiratiõ*, are reiected, as *being least edifying, and such as may best bee spared*; But also th' Apocrypha received, yea so, that of 172. chapters but 38. be omitted. Some of them, but none of th' old Testament, are by the Calendar, to be read thrise in a yeare, and vpon Feasts moueable, and vnmoueable 29. Canonical chapters giue place to so many of the Apocripha. And in the yeare 1605. (the feast of *S. Michaell* (so called) falling on a sunday) two proper Lessons Canonical appointed, according to the Statute of 1. *Eliz. c.* 2. gaue place to say many out of the Apocripha contrary to the Statute. vide Quære 12. and 13. Whereas in the Admonition before the second tome of Homilies Ministers are adviſed to chãge some chapters of the old Testament into other of more edificatiõ, in the New, but no such leaue given touching the Apocrypha. And all this, notwithstanding there bee in them sundrie grosse errours and corruptions, (* in an other Treatise particularlie discouered: for some of which

2.

2. Pet. 1. 20. 21. 2. Tim. 3. 16

* Abridg. of Lincol. Ministers. Except. 4. arg. 2. real. 6.

which corruptions the 5.6.& 8.chapters of *Tobie*, the 14.of *Daniel*, and peeces of *Dan.* 13.and of *Ecclesiasticus* 46. appointed to be read in the Calendars of 5.E. and of the Communion booke which was in vse in Q. *Eliz.*. Raigne, are left vnread in the K. B. (g) Because his Maiestie would not haue any Apocrypha, where is any errour, to bee read at all; and,

(g) Rep. of cō fer. pag. 68

Seeing hee is cursed as a deceaver (h) *who hath in his flocke a male, and sacrificeth to the Lord a corrupt thing.* And the Spirit saith evidently; (i) that *Moyses was preached* because he *was read in the Synagogues every Sabboth day.*

3. (h) Mal. 1.14

(i) Act. 15.21

Quær. 4.

Quære. *Whither reading of the Apocrypha in divine service, be not contrarie to that which is said in the preface of the Communion booke, viz.* Here are left out many things, whereof some be vntrue, some vncertaine, some vaine, and superstitious, and, Nothing is ordeined to be read, but the very pure word of God, the holy Scriptures as, (*Psalmes, Lessons, Epistles and Gospels*) or that which is evidently grounded vpon the same, *as Homilies, Exhortations, Confessions, & Prayers, and, contrarie to the title of this rubrique*

brique, viz. The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to be read.

If it be ſaid that the Apocrypha be holie Scriptures, or holy writings.

Quære. *Whither they be holy Scripture, in ſuch ſort and ſenſe as the Pſalmes bee, ſo as they may be ſaid to be a part of the old Teſtament, and the very pure word of God, their errours and corruptions (for which ſome of them bee put out of the Calendar) notwithſtanding, yea to bee called (by an excellencie)* The holy Scripture. Quær. 5.

Seeing his Maieſtie perſwading his Sonne diligently to reade the Scripture, writeth of the Apocrypha thus: (k) *And as to the Apocryph bookes I omit them, becauſe I am no Papiſt, and indeed ſome of them are no wayes like the ditement of the ſpirit of God.* If his Maieſtie would not commend the Apocrypha to his Sonnes private reading, why ſhould any commaund them to be read publikely in Divine ſervice? Induc. 1. k Baſ. doro. p. 9. 10.

Seeing our Lorde and Maiſter Chriſt Ieſus meaneth the old Teſtament & not the Apocrypha, when he ſaith, (l) *Search the Scripture.* 2. l Ioh. 5. 39.

Seeing the 6. Art. ſpeaketh plainly thus Induc. 3.

thus: *In the name of the holy Scripture, We vnderstand those Canonicall bookes of the old and new Testament, of whose authoritie was never doubte.* From which the Apocrypha are not only devided, in that article, as writings which cannot be applyed to th'establishing of any Doctrine, but distinguished also by this word (Apocrypha) in the Church Bible.

Seeing the fire, wherewith *Nadab* & *Abihu* offered incense, and were therefore destroyed, is called (m) *straunge fire* because it was not of the fire which came downe from heaven.

(m) Leu. 9. 24 & 10. 1. 2.

If then the Apocrypha bee not holy Scriptures, or holy writings, in such sort and sense as the Psalmes be.

Quær. 6. Quære. *Why other Ecclesiasticall stories, and Godly writings, not charged with so many grosse errours, and corruptions, yet written by godly & learned men, (but not inspired) may not bee read in diuine service, as well as the Apocrypha.*

Quær. 7. Quære. *Whither simple people may not by this doubtfull speaking, be induced (& so abused) to thinke the Apocrypha to be the* Holy Scripture *indeed, and*

Quær. 8. Quære. *Whither this dealing bee not contrarie to this diuine commaundement,*

The

n) The Prophet that hath a dreame let him tell a dreame; and he that hath my word, let him speak my word faithfully; what is chaffe to wheat saith the Lord? a Ier. 23. 28

Quære. *Whither the Calendar, or this Rubricke touching omission, be to be followed?* Quer. 9.

Seeing the Calendar doth not omit any Lesson appointed in regard of any proper Lesson, but only putteth it ouer, to the next day, & continueth the course of reading. Induc. 11.

2. Yee must note that the Collect, Epistle, and Gospell appointed for the Sonday, shall *serue* all the weeke after. Ord. of read. sect. 5.

Quære. *Whither the Epistle and Gospell must be said either on Sonday, or weeke-day, which is not festivall, when there is no communion.* Quer. 10.

Seeing the service for Baptisme, Mariage, Churching, Visiting the sicke and Buriall is not to bee said, but vpon respectiue occasions, and the Collect, Epistle, and Gospell be placed in the order of administring the Lordes Supper, as principall parts thereof, yea so, that not only in 2. E. in the top of every Page Induc. 1.

where they are set together, it is said, *At the Communion*, but in the K.B. also, the title before them is this *The Collects, Epistles and Gospels to be used at the celebration of the Communion.*

2. Seeing there is speciall direction(o) for saying the Collectes at everie morning Prayer, as also(p) for saying the Collectes, after the Communion, according to the discretion of the Minister, yea(q) for saying these and other parts of the Communion service vpon holy dayes, when there is no Communion, But no direction for reading the Epistle and Gospell vpon Sunday when there is no Communion.

o Last. rub. in M. pray.
p Rub. b. the collectes aft. the com.
q Rub a. the com. sec. 1.

3. Seeing (r) in 2. E. (from whence this Rubrike is taken) it was provided that every Sonday there was a Communion without failing, and why there should be more libertie now, touching that point, there is nothing in the K.B. as there is for Communions on holy dayes, Vpon all which there were Communions by (s) 2. E. Nay rather (t) the K.B. seemeth to require a Communion vpon every Sonday. For new Maried persons must receive the Communion, vid. Q. 158. But most Mariages are vpon Sonday. And

r Rub. a. the com. sec. 6.
s Rub. b. the exhor. to receiue. sect. 2.
t Rub. a. the com. sect. 4.

where

where the booke requireth all Priests, & Deacons in Cathedrall Churches to receiue the Communion every Sonday *At leaſt*, as it aymeth at (v) 2. E. where a Communion is ſaid daily to bee in Cathedrall Churches, ſo it ſignifieth that it is meete, that the communion be administred more often, (viz. vpō holy dayes, except there be cauſe to the contrarie) in Cathedrall, than in Pariſh Churches, where it is ſuppoſed to be miniſtred euerie Sonday, and

v Rub. b exhor to rec. ſect 1.

Seeing (w) at all Mariages and at Churching of Weomen it is convenient that there muſt be a Communion; both which are often vpon working-dayes & vpon holy dayes a communion is ſuppoſed to bee, if Miniſter and people bee ſo diſpoſed, and Collects, Epiſtles, and Gospels are appointed for all the 6. dayes before Eaſter, in regard of Communions in thoſe dayes, becauſe all (y) muſt communicate at Eaſter. All which conſidered it may ſeeme, that as proper prefaces are appointed to ſerue at Communions, ſuppoſed to be vpon the feaſtes of *Chriſtmas, Eaſter, Aſcenſion, and Whitſunday*, and 6. dayes after, if on any of theſe ſix dayes, there be a Communion, (z) and

4.

w Laſt. rub. a. marri. & rn. a chur h x Rub a the com ſec 1.

y Ibid ſec, 7

z Rub b. prop. pref.

not otherwise; so the Epistle and Gospell are to *Serue* which word is to be noted) at the communion supposed to be every Sonday, and all the weeke after if there be a communion, and not otherwise, except on a holy day.

Quar. 11. Quære. *Whither the observation of this Rubrike tend not to the maintainance of Superstition in Popish and simple people;*

Induc. 1. Seeing the same Epistles and Gospels must be read often, & they must be read only on holy dayes, or at Communions, whereas the like honour is not done to any Lesson.

2. Seeing that as the old Testament is by our Saviour called *The Scriptures*, as being the only, or most holy Scriptures, & writings of all other; so these fragments of *the holy Scripture* are not only called *the Epistle*, & *the Gospell* in the title over every one, but the Minister also, when he readeth them, must say, (a) *The Epistle is written*, &c. *The Gospell is written*, &c. As if they were the only Epistles and Gospels, or the most holy of all Epistles and Gospels;

a Rub b. the Nic. creed.

3. Seeing * in Cathedrall Churches speciall men (forsooth) in copes, must read at the high Aulter, or communion Table;

* Advert. ca. 3. & Item. 4.

one

one the Epistle, and is therefore called the Epistoler, the other the Gospell, and is therefore called the Gospeller; And

Seeing simple people shew more deuoute reverence, at the name of *Iesus*, & by *standing*; whē the Gospell is read, than when any other part of holy Scripture is read, and both Clarkes and people (except such as haue better profited in, and by the knowledge of that Gospel, which is so called in the new Testament) do in many places say, *Glorie to thee ô Lord*, when the Minister saith, *The Gospell is written*, &c. And this they do, notwithstanding the Rubrike in 2. E. (which indeed requireth them so to do) be remoued, and reformed both by 5. E. and the Kings book.

3. So oft as the first Chapter of S. Mathew is read for Lesson or Gospell, yee shall beginne the same at; *The birth of Iesus Christ was on this wise*, &c. And the third Chapter of S. Lukes Gospel shall be read vnto, *So that he was supposed to be sonne of Ioseph*, &c. Or. of read. the Scrip. sec. 9.

Quære. *Whither the obseruation of* Quar. 12.

this Rubrike be not against 1. *Eliz. ca.* 2.

Induc. 1. Seeing in the Calendars of 5. E. and the K. B. both these chapters are appointed to be read wholy; & in both bookes, the whole first chapter of *Mathew* is set downe for the Gospell on the Sonday after Christmas; and,

2. Seeing there is no such Rubrike as this in 5. E. Which booke is by that Statute precisely to be observed in al points, except only in those alterations which are expresly, and particularly set downe in the Statute it selfe, The very wordes whereof (once for all) are set downe in this place.

1. Eliz. ca. 2. *All and singular Ministers in any Cathedrall, or Parish church, or other place, within the Queenes dominions, shall bee bound to use and say the Mattens, Evensong, the celebration of the Lords Supper, and other common & open prayer, in such order and forme as is mentioned in the said booke, authorized by Parliament in the fifth and sixth yeares of King* Edward *the sixth, with one alteration, and addition of certain Lessons to be used upon every Sonday through the yeare; and the forme of Letanie altered, and corrected, & two sentences only added in the delivery of the Sacra-*

Sacraments, and None other, or Otherwiſe. Note that *Leſſons* bee mentioned, and remember theſe words, *None other, or Otherwiſe.*

4. Leſſons proper for holy dayes, *vide Table for proper leſſons.*

Whereas among theſe proper Leſſons there be 47. added for morning and evening Prayer vnto thoſe which are appointed 5.E.

Quære. *Whither the publike reading of them inſtead of other appointed in 5.E. be not an offence againſt that Statute of 1.E.c.2.* Quær. 13.

Seeing that Statute mentioneth but one addition of proper Leſſons only for Sondayes. Induc. 11

5. Theſe to be obſerved for holy dayes and none other, *vid. Catalogue of holy dayes.*

Quære. *Whither the Catalogue of holy dayes be authenticall.* Quær. 14.

Seeing there is no ſuch in 5. Ed. Induc. 1.

Quære. *Whither any ſuch holy dayes be eſtabliſhed by law,* Quær. 15.

Seeing the Statute of 5.E.ca.3. wherein theſe were appointed, was repealed. 1. Mar. Parl. 1.cap. 2. and is not ſince reuiued Induc. 1.

uiued for any thing that is commonly knowne.

Quær. 16. Quære. *Whither the feasts of* Paul & Barnabas, *as also the foure dayes immediatly before Easter be not holy dayes, aswell as those in the Catalogue.*

Induc. 1. Seeing proper Lessons, Epistles, and Gospels are appoint for them, and in the Table for proper Lessons, they are called *holy dayes* as well as the rest. 3

Rub. b. M. pray. sec. 1. 6. And the Chauncels shall remaine as they haue done in times past.

Quær. 17. Quære. *Whither this maintaining of Chauncels be not scandalous to many, by confirming them in their superstitious opinion of the holynes of one place, more than of another.*

Induc. 1. b Ex. 40. 2. 3 Leuit. 16. 2. Seeing it may seeme an imitation of *Sanctum sanctorum* (b) which was in the temple at Ierusalem, & therefore a shew of *Iudaisme*. Which appearance of evill to avoide, (c) according to the Apostle his canon, auncient Christians builded their Churches *East* and *West*, because the Synagogues of the Iewes were *North* and *South*; Much lesse, are Christians, who disclaime Poperie, with Papistes,

c 1. Thes. 5. 22.

10

to imitate the *Sanctum sanctorum* of the Iewes, the vaile, or courtaine, whereby it was severed from the rest of the Temple, (d) being rent at Christ his death by the immediate hand of God; d Mat. 27. 50. 51.

Seeing many people worship towards the Chauncel (e) as the Iewes did towards the Temple, yea so, that the nearer they draw to it, their prayer seemeth the better, though it be priuate, and 2. e Exod. 25. 22. 1. King. 8. 30. 44.

Seeing weoman to be Churched must kneele in, or neare the same, vid. Q. 179. 3.

7. Here is to be noted that the Minister, at the time of Communion, and at all other times in his ministration shall vse such ornaments in the Church, as were in vse, by authoritie of Parliament, in the second yeare of King Edward the sixth, according to the Act of Parliament set in the beginning of this booke of Common prayer. Rub b M. pray. sen. 2.

Quære. *Whither the Minister ministring the Communion be to weare a plaine white Albe, with a Vestiment, or Cope, according to this Rubrike, for these ornamēts* Quer. 18.

(f) Rub. b. the com. sec 3. Induc. 1.

(so called) (f) were appointed in 2. E. Or Surplices, with Sleeves, Tippets, and Hoods, according to the 58. Canon.

Seeing this Rubrike is groũded vpon the Statute of 1. Eli. c. 2, but that canõ is contrarie, as to the 14. canon commanding th'obſervation of all ceremonies preſcribed in the booke of Common prayer (ergo the albe, &c.) ſo to that ſtatute. For howſoever, by that ſtatute, late the Queen (of bleſſed memory) with adviſe of her commiſſioners Eccleſiaſticall, or the Metropolitan of this Realme, might have ordained ſuch other ornaments, as were moſt for the edifying of Gods church, & due reverence of Chriſts holy Sacraments, yet, her Maieſtie being deceaſed, the convocation can not appoint other ornaments than are authorized by the ſtatute. For the authoritie to alter ornaments was given Particularly to her Maieſtie and not intailed (as it may ſeeme) to her Heires and Succeſſors, as was the nominating and authoriſing of commiſſioners in Eccleſiaſticall cauſes, by 1. Eliz. cap. 1. and, this Rubrike is reuiued by the Kings authoritie after her Maieſties deceaſe; and,

2. Seeing it is prouided by 25. H. 8. c. 19. that

that no Canons bee contrary to the Statutes of this Realme.

Quære. *Whither the convocation hath any authoritie of it ſelfe to ordaine miniſtring garments.* Quer. 19.

Seeing this Rubrike pleadeth two ſtatutes of two Parliaments, for the warrant of miniſtring garments hereby appointed. Which implieth thus much. That, as by authoritie of Parliament onely common prayer is to bee preſcribed or explaned, ſo by that authoritie only, are miniſtring Garments to be appointed or changed. Induc. 1.

Quære. *Whither the Cope & Surpliſe be for the edification of Gods Church, and to be eſteemed as ornaments in miniſtring the Sacraments, according to the truth of the Goſpell and intendement of the Statute.* Quer. 20.

Seeing they are ſcandalous to thouſands of Popiſh & ſuperſtitious perſons, who by the vſing of them are much confirmed in the liking of other their ſuperſtitious vanities, and the rather becauſe Doctor *Wilkes* wrighteth thus of rites maintained by the canons. (g) *Actes of religion cannot abſolutely be performed, if they want the furniture of comely ceremonies* Induc. 1.

g Eccleſiaſt. vnion. pa. 71

monies, nor the ceremonies accounted sacred, but as by religious seperation, they serue to holy vses. (h) And his Maiestie graunteth that the Surplice is not to be worne, *If heathnish men were commorant among vs, who thereby might take occasion to be strengthened in their Paganisme.*

(h) Rep of cō. ser. pag. 74

2. Seeing wee are commaunded in the word of *God* (i) to *cast away the ornaments of Images, as menstruous clothes,* and (k) *to hate a garment spotted by the flesh.* And, *In the canōs of the year 1571: *A gray amice and every other garment defiled with like superstitiō* is vtterly forbidden. Can then the garments of *Baals* priests, not ordained of God, of no necessarie vse, and defiled with the Idolatrie of the most abhominable Idoll of the Masse, be ornaments of the Ministers, & that in the service of Christ, (l) who hath no concord with Belial? And

(i) Isa. 30. 22.
(k) Iude. 23.
* Cap. de decanis.
(l) 1. Cor. 6. 15.

3. Seeing the statute of 1. Eli. c. 2. doth in expresse words provide, That such Ceremonies or rites as the thē Queene should ordaine & publish other than those; ordained in 2. E. should be such *As may be most for th'advancement of Gods glory, th'edifying of his Church & the due reverence of Christ his holy Ministers & Sacraments.*

8. Then

8. Then shall the Minister beginne the Lordes Prayer with a loud voice. Rub. b. the L. p. in. M. prayer.

Quære. *Whither the Minister must only beginne some few words with a loud voice, and the Clerkes or people sing or say the rest: as the Priest standing at the Altar, or communion Table, in the vpper end of Cathedrall Churches, doth beginne the* Niceen Creed *with a loud voice, and say,* I believe in God, *and the Clerkes in the quire sing the rest, according to 2. E. though reformed in that point, by 5. E. and the K. B. Or may it not rather be supposed that this direction to beginne with a loud voice was not well advised of, but suffered to passe in 5. E. as it was found in 2. E. without due consideration, as beeing none of the materiall faults, which the Statute then chiefely intended to reforme.* Quar. 21.

Seeing that in the Statute of 5. E. 6. c. 1. the booke authorized thereby is said to be an explanation of 2. E. In which booke of 2. E. this is the very first Rubrike; and service beginneth with the Lords prayer: and Induc. 1.

Seeing the Minister is otherwise directed (m) by 5. E. and the K. B. to beginne 2. m Rub. b. M. pr. fol. 3.

ginne both morning & evening Prayer with a ſentence of Scripture read with a loud voice. If ſo.

Quer. 22. Quære. *Whither other Rubrikes and ſentences of no great importance, as was conceived in thoſe early dayes of the Goſpell, may not be thought to be likewiſe ſuffered to paſſe without due conſideration, and by conſequence that it were fit the K. B. were yet better peruſed againe, If) it be ſo.*

Quer. 23. Quære. *Whither a Miniſter be not as puniſhable for omitting all going before, and beginning with the Lordes prayer (which many do in the after noone) as for not wearing the Surplice.*

Induc. 1. Seeing the 14. Canon forbiddeth Miniſters to diminiſh any thing in regard of preaching, or any other reſpect whatſoever.

Rub. b Te deum. ſect 1 9. At the end of every Pſalme throughout the yeare and likewiſe in the ende of Benedictus, Benedicite, Magnificat, & Nunc dimittis ſhall be repeated, Glorie be to the Father, &c. as it was in the, &c.

Quære

Quære. *Why* Glorie be to the Father, &c. *is not ſaid after* Te Deum Laudamus *aſwell as after* Benedicite, &c. Quær. 24.

Quære. *Whither the obſervation of this Rubrike may not occaſion in ſimple people a ſuperſtitious opinion of* Glorie be to the Father, &c. *As if it added ſome grace to Canonicall Pſames, & Hymnes.* Quær. 25.

Quære. *Whether it may not ſeeme a vaine repetition.* Quær. 26.

Seeing many Pſalmes be read together in moſt morning and evening Prayers. Induc. 1.

10. Then ſhal be read two Leſſons, like as they bee appointed in the Calendar, except there be proper Leſſons aſſigned for that day. Ibidē ſec. 2.

Quære. *Whither the K. B. be authorized by 1. Eliz. c. 2.* Quær. 27.

Seeing that in, and by the Calendar there be mo alterations of the forme of Common prayer than one of proper Leſſons for ſondayes. For in the K. B. there be 26. chapters out of the Apocrypha read mo then in 5. E. Secondly in the K. B. 32. chapters of the old Teſtament, whereof 12. togither be out of *Joſua* be omitted, in the ordinarie courſe of reading, which were read in 5. E. Induc. 1.

Third-

Thirdly in the K. B. are 47. proper Leſſons for holy dayes, which were not by 5. E. and fourthly the firſt Leſſons in both Calendars be the ſame, but onely 10. dayes in Ianuary, and 4. dayes in December,

After the A poſt. creed in Morn. pr.

11. Lord haue mercie vpon vs,
Chriſt haue mercy vpon vs,
Lord haue mercie vpon vs.

Quær. 28. Quære *Whither it bee warranted by* 1. *Eliz.* c. 2. *that Clerkes or people ſhould ſay the ſecond of theſe verſicles, as they do in every Cathedrall church, and in many other places, every other verſe of Pſalmes and Hymnes, with a loud voice, the Miniſter (for the time) being ſilent, which ſheweth how currant ſuperſtitious vanitie is, though not commaunded by Law.*

Indue. 1. Seeing by the booke, the Miniſter ſhould read all.

Ibidem. 12. Then the Miniſter, Clerkes,

Quær. 29. and people ſhall ſay the Lordes prayer with a loud voice.

Quære. *Why ſhould Clerkes & people ſay the Lordes prayer with a lond voice, rather in this place than after the abſolution.*

Quær. 30. Quære. *Whither this confuſed ſpeaking*

sing with a loud voice be according to the word, (h) which commandeth all things to be done in order, because God is not the author of confusion, and sheweth what is order, viz. who men speak strange tongues and prophecie one by one, & private men say, Amen to prayer & thanksgiving. (h) 1. Cor. 14. 16. 27. 30. 33. 40.

Quære. Whither the often repeating of the Lords prayer in divine service bee not an occasion to Papists to like the better of their beads, and to Brownists to condemne the vse of the Lords prayer, otherwayes then by way of application, or explication. Quar. 31.

Quære. Whither it bee an acceptable serving of God rather to follow the Masse booke in omitting these words, For thine is the Kingdome, &c. than the Scripture in using them. Quar. 32. Mat. 6. 13.

13. The Letany to be vsed vpon Sondayes, Wednesdayes, and Fridayes. Title b. the Letany.

Quære. What cause free from the shew of superstition can be given, why the Letany must be vsed only vpon these, except the Ordinarie appoint other dayes. Quar. 33.

Quære. Whither the Letanie in the K. B. be as it should by 1. Eliz. cap. 2. Quar. 34.

Induc. 14 Seeing it is there said that *The forme of the Letanie is altered and corrected*; which implieth that some fault (not in the matter, but in the forme of 5. E.) is amended in the book authorised by that Statute. But the most remarkeable differences between 5. E. & the K. B. are these. 1. The *omitting* of these wordes, viz. *From the tyrannie of the Bishop of Rome, and all his detestable enormities*, and one prayer in time of dearth, and 2. the *adding* of certaine prayers, Both which omission and addition do not alter the forme as being faultie, for the wordes & Prayer omitted were very good. Neither can the addition of a few godly Prayers be supposed a correcting of the forme of the Letany, more then the adding of two sentences in the deliverie of the Sacraments may be supposed a correcting of the forme of the order of administring the holy Communion. Againe howsoeuer vnder the title of Letanie, Prayers as well as suffrages, be vnderstood as appointed to be read, yet the Letany taketh denomination from the suffrages as being the principall part thereof, So that in 2. E. after Te Deum Laudamus, Benedictus, Magnificat, and Nunc dimtitis, and

and ouer *O God the Father of heauen*, &c. is set in the top of the page (*Suffrages*) & in the top of pages following on the one side *The Letany*, on the other *Suffrages* which Suffrages for the most part (but not the prayers) are borrowed of papists, who call them Litaniæ, in the plurall number. By all this it may appeare that the fault of the forme corrected was in the suffrages. For touching them it is a

Quære *Whither it be a reasonable ser-* Quar. 35.
uing of God, that the Minister should (for the most part) only propound things to bee prayed for, or against, and the people performe the Prayer by saying with a loud voice, Good Lord deliver vs, We beseech thee to heare vs, good Lord.

Seeing publike Prayer is (o) by the word, a proper part of the Ministers office, as wel as preaching, So that the people may publickly preach, as well as publikly pray in the Congregation, and, Induc. 1. (o) Act. 6. 4.

Seeing (p) by the same word, the people are only to say Amen, at the end of prayers, and prayses. Which truth is so evident, that the homilie of the right vse of the Church, speaking, in the second part, against filthy, covetous, and vngodlie talking in the Church, saith thus: 2. (p) 1. Cor. 14. 16.

And indeed concerning the people & multitude, the Temple is prepared for them to be hearers, rather then ſpeakers. Conſidering that Common prayer and thankeſgiving are rehearſed, and ſaid by the publike Miniſter, in the name of the people and the whole multitude preſent, whereunto they giving their readie audience, ſhould aſſent, and ſay Amen, as S. Paul teacheth in 1. Cor. 14. If then the forme of the Letanie in 5. E. bee not altered and corrected in the K.B.

Quær. 36. Quære. *Whither the K.B. be authoriſed by 1. Elix. c. 2. And the rather may this Quære be made becauſe all the thankeſgivings be added, both to 5. E. and the booke authoriſed by ſtatute.*

Quær. 37. Quære. *Whither religious people may not ſuſpect the leauing out of theſe words,* Frō the tyrannie of the Biſhop of Rome, and all his deteſtable enormities, good Lord deliver vs.

Induc. 1. Seeing all truly Religious are in ſome meaſure like vnto God in being iealous of ſpiritnall fornication.

2. Seeing the times decline ſo faſt to Poperie.

3. Seeing the Canons may ſeeme to make ſome way thervnto: For (to ſay nothing

hing of many deuiſes therein contained
o hinder faithfull & plentifull preach-
ng) it is to be obſerued, That though
hey be a Collection and Confirmation
f former Iniunctions, Canons, Adver-
iſements, and Articles, yet ſome things
ormerly decreed againſt Popery, are not
euived, and ſome things are made more
opiſh than they were. Moreover, It is to
bee noted, that about 60. Canons are
mounted thunderingly to defend the
Hierarchie, Liturgie, and Ceremonies
aſſaulted, as ſtraungers of Rome, not by
treaſonable practiſes, but by apologies
and ſufferings, and thoſe only for not
yeelding to thoſe ſtraungers of Rome,
But of 141. Canons not 6. are mounted
to offend Papiſtes, who would blow vp
King, Church, Cõmon wealth, and all at
once. Thirdly, Way to Popery may ſeeme
to bee made by a reſolute forbidding
Miniſters to preach in their owne cures
or in market townes, without ſpeciall
licenſe, & by a faith requiring licenſed
Miniſters to preach euery Sonday once,
except (forſooth) they haue cauſe to the
contrary. Which prouiſo will aduaunce
ſuch preaching, as the like doth cauſe
the communion to bee adminiſtred in

Cathedrall churches at leaſt euery Sonday, vide Q. 67. All which ſhall be particularly demonſtrated hereafter, if need be. In meane while wiſe men may perceiue, That the very firſt Canons how zealous ſoeuer they ſeeme to be for the Kings iuriſdiction over the ſtate Eccleſiaſticall, and for aboliſhing forraigne power, yet for ſo much as they do not plainely expreſſe that iuriſdictiō, neither in expreſſe wordes exclude (as doth the 37. article) The Biſhop of Rome, whoſe authoritie Papiſtes hold to be vniverſall, and therefore forraigne no where, they may ſeeme to leaue a way whereby temporizing and equivocating Papiſts, who ſweare to the Kings ſupremacie, may eſcape the Popes diſpleaſure, by interpretation.

4. Seeing Doct. *Couel* anſwering this obiectiō, *The forme of our Liturgie is taken from Antichriſt*; ſaith in plaine termes, (q) *We are ſory that their weaknes taketh offence at that which wee hold as an honour & vertue in the Church of England, Namely, that we haue ſo ſparingly, and as it were vnwillingly diſſented from the Church of Rome, For ſurely by Antichriſt they meane her.* Which aſſertion

(q) Exam. p. 185.

of

of the Chaplaine allowed by his maſter th'Archbiſhop, is directly contrarie to the holy Scriptures: (r) Which peremptorily deny any communion to bee betweene Chriſt and Beliall; (ſ) Threaten damnation to all that receiue the marke of the Beaſt; and his image in hand or forehead, vid. Q. 99. (t) and earneſtly call vpon Chriſt his people to *goe out of Babilon that they bee not partakers of her ſinnes and fornications.*

r 2. Cor. 6. 15.
ſ Reuel. 14. 9. 10.
t & 18. 3. 4.

Seeing in th'additō to the Catechiſme there be ſome things to ſtrongly ſauouring of Popery. vide Q. 131. 132. & 140. 5.

Seeing other prayers be added to this Letany, and yet this left out. And 6.

Seeing the Goſpell had bene planted many yeares with good ſucceſſe, yea The ſtate was then ſetled in much peace, and The hopes of Papiſtes were confounded when the K. B. was publiſhed by proclamation, and therefore no cauſe, for feare of the Papiſts, to leaue out theſe wordes, which were continued in 5. E. notwithſtanding the then late rebellion, 7.

* which was partly through offence taken of the booke of Common prayer authorized in 2. Edw. 6. If not feare of Papiſtes, then may declyning to Poperie

* Holinſhead. vol. 3. p 1005.

be ſuſpected to bee the cauſe why theſe wordes be not inſerted, with other prayers, into the booke explaned and corrected.

Col. on. Innoc. day. 14. Almightie God whoſe prayſe this day the young Innocents, thy witneſſes, haue confeſſed & ſhewed forth, not in ſpeaking but in dying.

Quer. 38. Quære. *Whither theſe young Innocents were ſuch Martyrs as in the ſecond collect before this, Saint* Steuen *is ſaid to be, That is, (v) the Martyrs of Ieſus killed for the word of God, & for the teſtimonie which they maintained.*

v Act. 22. 20 Reuel 7. 9. & 17. 6.

Induc. 1. Seeing they are called *Martyrs* not only in the (w) Popiſh Liturgie vpon Innocents day, but alſo in this very collect tranſlated into Latine with the reſt of the Communion booke, & publiſhed anno 1594. and

w Breuiar. Rom.

2. Seeing the 144000. ſpoken of in the Epiſtle, as if they were theſe Innocents, can not be ſo indeed. For it is not likely that only in *Bethlehem* and in the coaſts thereof, there ſhould be ſo many infants vnder two years old. Againe it is euident that thoſe 144000. be the ſame, who are

ſaid

ſaid in the 7. Chapter of the Revelation verſ. 4. to be ſealed of all the Tribes of the children of Iſraell. If then theſe Innocents were not ſuch Martyrs as was S. *Steuen.*

Quære. *Whither it be truly affirmed in the preface of the Communion booke that nothing is appointed to bee read, but the onely pure word of God, the holy Scriptures, or that which is evidently grounded vpon the ſame.* Quær. 39.

15. Almightie God, which haſt giuen vs thy only begotten Sonne to take our nature vpon him, and *this day* to bee borne of a pure Virgine, &c. Sonday aft. Chriſtm. day.

Quære. *Whither theſe words* This day *be evidently grounded vpon the word of God.* Quær. 40.

Seeing Chriſt was borne but vpon one day. Induc. 1.

16. Almightie and everlaſting God poure downe vpon vs the aboundance of thy mercy, giving vnto vs that, that our prayer dare not preſume to aſke.

Quære. *Whither this prayer, be evidently* Quær. 41.

dently grounded vpon the Word of God.

Induc. 1. Seeing it seemeth to containe contradiction, for it desireth those things in generall words, which in particular it dare not (as it saith) presume to aske.

2. Seeing we presume as well when wee aske vnlawful things in generall words, as when we beg them by name, and

3. Seeing Christ our Mediator incourageth vs to pray for all lawfull things, & that he doth in most effectuall wordes, viz. (x) *Verily, verily, I say vnto you, whatsoever ye shall aske the Father in my name, he will giue it you. Hitherto haue ye asked nothing in my name, Aske, and ye shall receiue, that your ioy may be full.*

x Ioh. 16. 23. 24.

5. Michael and all Angels.

17 Everlasting God which hast ordained, and constituted the services of all Angels and men in wonderfull order, &c.

Quer. 42. Quære. *Whither this prayer be evidentlie grounded vpon the Word of God,*

Induc. 1. Seeing hereby *Michaell* is supposed to be a meere created Angell, or ministring Spirit, as may further appeare by the consideration of the title, vid. *S. Michaell and all Angels*, & by the Gospell, where it is said, *Take heed that yee despise*

ſpiſe not one of theſe litle ones; For I ſay vnto you, that in heaven their Angels do alwayes beholde the face of my Father. Whereas in the Epiſtle (ſo called) there be evident argumentes, that *Chriſt* is meant by *Michaell*, which ſignifieth, *Who is like the mightie God?* But none is ſo, but *Chriſt* the *Sonne of God* and, in one perſone, *both God and man*. Of whom it is written (y) that *beeing in the forme of God, he thought it no robberie to bee equall with God.* 2. The Angels are ſaid to be his. Which can not be affirmed of any meere created Angell, or miniſtring ſpirit: For (z) according to the word, Chriſt is therefore to be deemed *the image of the inviſible God, becauſe by him, and for him were all things created in heaven and earth, powers, and principalities, &c.* So that in (a) *Daniel Meſſiah*, (which is Chriſt) is called *The Prince*: and *Michael* is intituled *the great Prince*, and ſaid to be *the firſt of the chiefe Princes*, that is Angels, called (b) *principalities and powers in heavenly places*, as alſo to *be the prince of his people.* 3. the battell betwene *Michael* and the *Dragon* is ſaith to be in Heavē, wherby can not be meant the church triumphant,

y Phil. 2. 6.

z Col. 1. 15. 16.

a Dan. 9. 25 & 12. 1. & 10. 13. 21.

b Eph. 3. 10

phant, but the church militant, called in
c Math. 13. 24.47. the Scripture (c) *the Kingdom of Heauen.*
4. In the song of triumph after the battel, it is expresly said, *In heaven is now made salvation, and the power of Christ, and they overcame by the blood of the Lambe.* Which manifestly sheweth the fulfilling
d Gen. 3. 15 of Gods promise, that (d) *The seed of the woman should breake the Serpents head.* If then *Michael* be *Christ.*

Quær. 43. Quære. *Whither this be not a notable disparagement to our glorious Saviour that in our prayer to his heavenly* Father,
e Ioh. 12. 27. 28. (e) *Who hath glorified his* Sonne; *and will glorifie him againe we should ioyne him in services with meere created Angels, or ministring spirits, and that without a convenient note of his proper difference.*

Rub. b. Nic creed. 18. The Epistle (and) The Gospell, written in the (o) chapter of (o).

Quær. 44. Quære. *Whither all the Epistles so called, may be truly called so.*

Induc. 1. Seeing there be 23. out of the Prophets, Actes, and Apocalyps, and
2. Seeing they seeme to be called Epistles, as being partes of some of the 21. *Epistles* in the newe Testament, as the Gospels

ſpels may ſeeme to be ſo called as being parts of the 4. *Goſpels* in the new Teſtament.

Quære. *Whither the reading of theſe Epiſtles and Goſpels (ſo called) be not the ſame fault which is blamed as vnorderly in the preface of the Communion booke, viz.* A breaking of one peece of Scripture from another. *Quer. 45.*

19. After the Creed if there be no Sermon ſhall follow one of the Homilies alreadie ſet foorth or hereafter to be ſet foorth, by common authoritie. *Rub. a Nic. creed fol. 2.*

Quære. *Whither faithfull Miniſters of Chriſt Ieſus haue not cauſe of ſcruple touthing ſubſcription to the booke of Common prayer, in regard of this Rubrike.* *Quer. 46.*

Seeing in Homilies alreadie ſet forth there bee ſundrie corrupt, or vnſound points (as elswhere is * in part diſcouered) vnfitt to bee read to the multitude (f) who are to be fed with ſyncere milke. And God knoweth what Popiſh ſtuffe may hereafter be ſett forth by common authoritie. *Induc. 1.* * *Abridg. of Linc. p. 76.* f *Heb. 5. 12. 1. Pet. 2. 2.*

Seeing bloodie *Boner* ſet forth Homilies touching the *Popes* primacie, and tran-

phant, but the church militant, called in
c Math. 13. 24.47. the Scripture (c) *the Kingdom of Heauen.*
4. In the song of triumph after the battel, it is expresly said, *In heaven is now made salvation, and the power of Christ, and they overcame by the blood of the Lambe.* Which manifestly sheweth the fulfilling
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Quære. *Whither the reading of theſe Epiſtles and Goſpels (ſo called) be not the ſame fault which is blamed as vnorderly in the preface of the Communion booke, viz.* A breaking of one peece of Scripture from another. *Quer.* 45.

19. After the Creed if there be no Sermon ſhall follow one of the Homilies alreadie ſet foorth or hereafter to be ſet foorth, by common authoritie. Rub. 2 Nic. creed fol. 90

Quære. *Whither faithfull Miniſters of Chriſt Ieſus haue not cauſe of ſcruple touching ſubſcription to the booke of Common prayer, in regard of this Rubrike.* *Quer.* 46.

Seeing in Homilies alreadie ſet forth there bee ſundrie corrupt, or vnſound points (as elswhere is * in part diſcouered) vnfitt to bee read to the multitude (f) whoare to be fed with ſyncere milke. And God knoweth what Popiſh ſtuffe may hereafter be ſett forth by common authoritie. Induc. 1. * Abridg. of Linc. p. 76. f Heb. 5. 12. 1. Pet. 2. 2.

Seeing bloodie *Boner* ſet forth Homilies touching the *Popes* primacie, and tran-

transubstantiation. Which were read not only in the Dioceſſe of London, but in the furtheſt part of the Realme, & many points of Poperie and Lutheraniſme are broached in Court and citie-pulpets, & yet not called into queſtion, as bee doctrines tending to the reformation of Popiſh ceremonies, Yea ſuch pointes ſeeme to be already added in the K. B. as may appeare in Q. 131. 132. 140.

Quar. 47. Quære. *Whither* Homilies *ſet forth by an Archbiſhop in his Province, or a Lord Biſhop in his Dioceſſe, or by the convocation, are to be vnderſtood to be ſet forth by common authoritie, though they want the confirmation of Parliament.*

Induc. 1. Seeing the booke it ſelfe, wherein this Rubrike is conteined, ought not to bee vſed in publike prayer, if it be not eſtabliſhed by 1. Eliz. c. 2. and the Articles of religion (in the 35. whereof, the ſecond booke of Homilies is added to a former booke of Homilies which was in King Edward the 6. his time) are not, neceſſarily to be ſubſcribed vnto, but ſo farr, as ſubſcription is required in 13. Eliz. c. 12. But if both the tomes of Homilies be ſet forth by common authoritie,

Quar. 48. Quære. *Whither it be not a greater fault*

in

in an idoll Priest, of negligence to omit an homily when there is no Sermon, then in a faithfull Minister onely of conscience to omit a Surplice.

Seeing ornaments, rites, & ceremonies were not by 1. *Eli.* c. 2. established, as was the forme of Cõmon prayer, but left to the discretion of our late most gratious Soueraigne Queene Eliz. vid. Q. 18. Induc. 2.

20 After such Sermon, Homilie, or exhortation the Curate shall declare vnto the people whither there bee any holy dayes, or fasting dayes the weeke following. Rub. a Nic. sect. 2.

Quære. *Whither this word* (exhortation) *be not here by a negligẽt correcting, or altering of* 2. *E.* Quær. 49.

Seeing this Rubrike is thus set downe in that booke. *After the Creed shall follow the sermon or Homilie, &c. wherein if the people be not exhorted to the worthy receiuing, &c.* then shall the Curate giue this exhortation, &c. viz. *Dearly beloued in the Lord, ye that minde, &c.* Whereby may appeare what exhortation may bee here vnderstood, But that exhortation must now by the K. B. follow bidding of Induc. 1.

holy

holy dayes, the offertory and prayer for the Church militant.

Quar. 50. Quære. *Whither the Curate may bid holy dayes, and fasting dayes with warrant of Law.*

Induc. 1. Seeing this Rubrike in 5. E. was then grounded vpon a statute, which since is repealed. vid. Q. 14. As for fasting-dayes (so called) it is inacted in 2. & 3. Ed. 6. c. 19. *That all lawes, &c. concerning any maner of fasting or abstinence, &c. shalbe void, &c.* which was never repealed, As for Frydayes, Saturdayes, Emberdayes & Lent, they are in the same Statute called fish dayes, and are only so to be taken as being meerely politike by 5. Eliz. cap 5. vid. Q. 196.

2. Seeing fasting dayes in the Calendar may fall vpon such dayes as are not fish-dayes by statute, & seeing in the Calendar of 5. E. there be no fasting dayes set downe.

Quar. 51. Quære. *Whither the Curate may bid holy dayes and fasting dayes with warrant of Gods word.*

Induc. 1. Seeing the Ministers of Christ should, of all other, in regard of their office, especially in their publike ministerie (g) sanctifie their Lord, & take heede that they com-

g Lev. 10. 3. 2. Sam. 2. 29. 30.

communicate no part of his speciall honour to any other. But the sanctifying of holy dayes is part of Gods speciall honour, therefore it may seeme that Ministers may not with warrant of the word bid holy dayes to the honour of Apostles, Martyrs, Angells, and all Saintes. That the sanctifying of an holy day is a speciall part of Gods honour, none will denie, especially if hee remember that (h) *the seaventh day is a Sabbath of holy rest vnto the Lord.* That all holy dayes of the Iewes are set in a catalogue by Gods speciall appointment, and called (i) *The feastes of the Lord*, which, saith God, *ye shall call the holy assemblies, even these are my feastes*; and, That Sonday, though not the very day which the Iewes sanctified for the Seaventh day, is yet a seaventh day, and, being the day * whereon Christ mightily declared him selfe to be the Sonne of God by his resurrection, is called (k) *The Lords day*, because on that day the Father is glorified in the Sonne. But that holy dayes bee to the honour of Apostles, Martyrs, Angels, and all Saints, it appeareth not onely in that they are (l) borrowed of the papists, whose superstition (that way) is sufficiently knowne,

h Exod. 31. 15.

i Leu. 23. 2.

* Mat 28. 1. 9. Rom. 1. 4.

k Rev. 1. 10.

l Reliq. of Rom. fol. 173. &c.

but also, for that even in the Common booke they are called (m) the Feastes of S. Iohn Bap. of S. Iames, &c. & S. Stevens day, S. Iohn Evangelistes day, all Saints day, &c. yea, a proper service, viz. Collectes, Epistles, and Gospels are appointed on their dayes (so called) & that to celebrate their praises, and (which is yet somewhat more), As Ember dayes are by the 31. Canon a preparation to giving of orders, so the eves of most holie dayes are fasting dayes, that service on holy dayes may be more religiously performed.

(m) Rub b. Quicunque vult.

Quer. 52. Againe, It is a Quære, *Whither men may, with warrant of the word sanctifie, any holy day to be observed,* statis temporibus, *though only, and immediatly vnto the Lord, so as there must bee no working but holy assemblies on the same ordinarilie, and that both at morning, and evening prayer.*

Induc. 1. Seeing all the holy dayes which God prescribed to the Iewes are abolished except *the seaventh day.*

2. Seeing this clause of the 4. commandement, *Six dayes shalt thou labour,* is still in force, so as it may seeme as vnlawfull to make that holy which God maketh

maketh common, as to (n) call that common, which God accoumpteth holy. n Act. 10. 15. 28.

Seeing (o) nothing can be holy to the Lorde, which is not made holy by the Lord. As (p) no Minister is acceptable in his Ministerie, to God, but whom God sanctifieth, Nor (q) no fire made a savour of rest vnto the Lorde, but that which came downe from heaven. 3. o Exod. 28. 36. 38. p Num. 16. 5. 40. q Leui 9. 24 & 10. 1. 2. 3.

Seeing (r) the Israelites committed Idolatrie aswell in sanctifying a day vnto the Lord as in setting vp a Calfe. 4. r Exod. 32. 4. 5. 6. 1 Cor. 10. 7. 5.

Seeing there is no approved example of such an holy day to be found in the holy Scripture: For the dayes of *Purim* were dayes of civill reioycing, as appeareth by these wordes, (s) *To keepe them, the dayes of Feasting and ioy, and to send presentes every man to his neighbour, and giftes to the poore*. And howsoever (t) Christ walked in the Temple, at the feast of Dedication, it doth not therefore follow, that therefore he approved it, except it can be proved, that he went to Ierusalem of purpose to sanctifie that feast. And, s Ester. 9. 22 t Ioh. 10. 22 23.

Seeing it were not lawfull for Christians to sanctifie the Lordes day, but that the translation of the 7. day, is iustifia- 6.

v Ioh. 20. 19 26. Act. 1. 3. 1 Cor. 16. 1. 2.

ble by (v) the Scriptures, and namely (amongst the rest) these that are quoted in the margent if they be well considered.

Quære 53

Concerning fasting dayes it is a Quære *Whither it be lawfull, by the word, for men to sanctifie weekely, quarterly, or yeerely fasting dayes.*

Induc. 1. w Levi. 23. 27. 29. Ioel 2. 12. 16. x 1 Cor. 7. 5. 2 Cor. 5. 16

Seeing fasting (according to the word) is (w) a religious humbling of the body by abstinence from meate, drinke, and other outward comforts, for a time, (x) that the spirit may be the more humble and earnest in prayer. And this not to be done ordinarily but vpon necessarie occasion, as may appeare (among many places) by the answere of Christ vnto a question, why his disciples fasted not, viz. y Mat. 2. 19 (y) *Can the Children of the Mariage-chamber faste whiles the Bridegrome is with them*? But such necessarie occasion of humbling our bodies vnto prayer can not bee supposed to bee ordinarily, vpon weekely, quarterly, or yearly set dayes of fasting.

2. z Luke 18. 3. a Reliq. of Rome, fol. 167. &c.

Seeing it is noted (z) as a part of a Pharisee to fast twise a weeke.

Seeing (a) set fasting-dayes, and namely those we keepe, were borrowed from the papistes and

Seeing

Seeing there is no approved example of such fasting dayes in holy Scripture. 4.

(b) For the yearly day of reconciliation was appointed by God him selfe, & with (c) all other ceremoniall Sabaoths, is abolished by the comming of Christ. vid. Qu. 195. b Levit. 23. 27. c Col. 2. 16. 17.

Quære. *What cause, free from the shew of superstition, can be given, why the fasting dayes (so called) in the Calendar should be declared by the Curate, rather than other dayes commaunded by law, to be fish dayes.* Quer. 54.

Lastly, let it be supposed that the holy dayes and fasting dayes of the Calendar be lawfull by Gods worde, and law of the lande, yet it is a

Quære, *Why rather the Curate, than some other (namely the Parish clerke) should declare them,* Quer. 55.

Seeing such declaration is no proper dutie of the Minister, and the Clerke may declare them well enough. Induc. 1.

21. Then shall this generall confession bee made in the name of all those that are minded to receiue the holy Communion, either by one of them, or one Rub. p. the gener confs of Comm.

Quæ. 56. of the Miniſters, &c.

Quære. *Whither it be a reaſonable and acceptable ſerving of God when any of the communicantes, being a private man, prayeth publikelie in the preſence of the Miniſter,*

Induc. 1. Seeing there is no dutie proper to a Miniſter if publike prayer at the Communion be not, vide Quæ. 35.

Rub. 6. the diſtribution of the elements. 22. Then ſhall the Miniſter deliuer the Communion to the people in their handes kneeling.

Quæ. 57. Quære. *Whither the people bee directlie commaunded by theſe wordes to kneele in this verie act of receiving, eating, and drinking.*

Induc. 1. Seeing it is not to be ſuppoſed that the ſtate doeth intend (directlie) to commaund the people to receiue otherwiſe than the Prieſt, But the Prieſt is expreſly directed in the next Rubrike before, to ſtande and not directly to kneele now; whereas in Rubrikes, after the generall confeſſion in the beginning of the Communion, he is directed to ſtand, and after to kneele: and in 2. E. he is expreſly commaunded to kneele at this very time.

Seeing

Seeing the Rubrike after the communion in 5. E. sect. 4. wherein the kneeling of people is expresly said to be appointed, is altogither left out of the Communion booke which was in vse in Queene Elizabeths time, & in the K. B. too, vid. Q 72. and 79. and. 2.

Seeing by the notes for explanation in 2. E. kneeling, crossing, and other gestures might haue bene vsed or left as every mans devotion served, without blame. 3.

If then the people be not directly commanded to kneele in the very act of receiving.

Quære. *Whither the 27. Canon forbidding Ministers wittingly to minister to such as do not kneele in th'acte of receiving, be a warrantable and commendable exposition.* Quer. 58.

Seeing a lesse authoritie, can not expounde that, which is concluded by a greater authoritie, so as to make their exposition matter of punishing such the Kinges free subiectes, as will not yeeld therevnto, and Indue. 1.

Seeing neither it, nor any other Canon giveth the like charge concerning such as do not kneele when the most so- 2.

lemne prayer of the book is pronounced, notwithstanding kneeling bee expressly required by the Communion booke, and yet commonly neglected of most.

Quar. 59. Quære. *Whither it bee warantable to raise people from their kneeling required in the beginning of the Communion, to come about the Table (as in many places is done) there to receiue kneeling: & then to their places againe.*

Induc. 1. Seeing it may seeme to leade Gods people backe againe to Egypte, th'inducements of the 57. Q. considered.

But suppose, that people be directly commanded to kneele.

Quar. 60. Quære. *Whither (such direction notwithstanding) they may not now as well as in 2. E. receiue sitting or standing.*

Induc. 1. Seeing (d) the atturney generall reporteth it to be a resolution, according to a generall rule in law, that Ecclesiasticall iurisdiction may punish offences against the Communion booke, otherwise than the statute of 1. Eliz. c. 2. doeth. Because that statute only affirmeth one maner of punishing, & doth not deny another. So that by the same rule it may seeme, that how soever kneeling bee only affirmed, yet because sitting & standing be not denied,

(d) 4 Rep part. 5. fol. 5.

nied, either in generall, or ſpecial words, either may be vſed as well as kneeling.

Quære. *Whither kneeling in the very acte of receiving be lawfull by the Word:* Quer. 61.

Seeing it is contrarie to the example, not only of ſuch reformed Churches, as condemne *Conſubſtantiation* as well as *Tranſubſtantiation*, (b) with whom there ought to bee conformitie as well as amongeſt our ſelves, but alſo of Chriſt him ſelfe, and his Apoſtles (c) who miniſtred and (of purpoſe) received ſitting. Induc. 1. b 1 Cor. 11. 16. c Ioh. 13. 4. 12.

Seeing (f) it came frō the papiſtes who there by adore their breaden God. And 2. f Reliq of Ro fo. 94.

Seeing* it is very ſcandalous in confirming ſimple & popiſh people in their ſuperſtitious opinion of the Sacrament, eſpecially if authoritie vrge it more than kneeling at prayer according the ſaide 27. Canon. vid. Qu. 71. 3. * 1 Cor 8. 7. 10, &c. Gal. 6. 12. & 5.

Quære. *Whither the delivering of the Communion into the handes of the Communicants, be according to Chriſt his inſtitution.* Quer. 62.

Seeing he ſat (g), & in the plurall number ſaid, *take ye, eate ye, drinke ye all, &c.* Induc. 1. g Mat. 26. 26. 27.

23. The body of our Lord Ieſus Chriſt which was given for thee, The forme of diſtri- the elements

thee, preſerue thy body and ſoule into eternall life, and take, and eate this, &c. The bloud of our Lord Ieſus Chriſt which was ſhed for thee, preſerue, &c. drinke, &c.

Quer. 63. Quære. *Whither theſe verſicles appointed to be read and ſaide, bee the very pure word of God, or evidently grounded vpon the ſame, according to that which is avouched in the preface of the Communion booke.*

Induc. 1. Seeing they conſiſt of prayers, ioyned by humaine authoritie with the wordes of inſtitution, & ſuch ioyning may ſeeme vnlawfull for theſe reaſons. 1. The (h) ſpirit of God doth often report the very wordes of inſtitution without any addition; ſignifying thereby, that they without wordes deviſed and added by humane authoritie, ſhould bee vſed in the act of miniſtring the ſacramentall bread and wine: And this may bee the rather ſuppoſed, becauſe *Paul* beginneth his report thus; *I have received of the Lord, that which I delivered vnto you*: So that it may ſeeme as vnlawfull to adde any thing, (though prayers) vnto the wordes

(h) Math. 26. 26. &c. Mar 14. 22. Luk. 22. 19. 1. Cor. 11. 23, 24.

of

of Inſtitution, as to adde *Love feaſts* vnto the Lords Supper. 2. It may ſeeme not warrantable, by the word, that in the very action of miniſtring the Sacramentall elements, wherin only the Miniſter ſupplieth Chriſt his place, as his Miniſter, hee ſhould pray both as a Miniſter of Chriſt and as a Miniſter of the Church, and that, notwithſtanding he had prayed before, for the ſame graces. Whereas in Baptiſme the Miniſter is directed firſt to pray in the plurall number, as a Miniſter of the Church, but after to Baptize in the ſingular number, as a Miniſter of Chriſt, and ſo ſay; *I Baptize*, & not, *We Baptize*: and (3) the pronouncing of theſe words: *The bodie of our Lord, &c. The bloud of our Lord, &c.* in the very action of miniſtring the Sacramentall elements, may occaſion Idolatrie. For ſimple people, who for the moſt part incline to ſuperſtition, may thereby, and the rather if kneeling be vrged, be confirmed in the opinion of a reall preſence, according to the ſenſe of *Papiſts* or *Lutherans*. To avoid which danger (it may be thought) only the words of inſtitution, as they bee here ſet downe, were to bee pronounced by *S.E.* inſtead of theſe prayers, which only

only were to be pronounced by 2. E. In which booke the Priest prayeth also,

i Prayer for the whole state of the Church.

(i) That *the creatures of bread and wine, may be vnto vs the bodie and blond of Iesus Christ*, and it is said, (k) *that in euery piece of the cake is the whole body of Christ.*

k Rub. a the com. sec. 4.

If then the ioyning of vnnecessary & dangerous prayers with the wordes of institution bee not warrantable by the word.

Quer. 64. Quære. *Whither kneeling in the very acte of receyving be the more iustifiable in regard thereof.*

Quer. 65. Quære. *Whither a Minister, not pronouncing these prayers, as well as the words of institution, in ministring the elements to every Cõmunicant, may lawfully refuse to minister to such as do not kneele in the very acte of receyving.*

Induc. 1. Seeing he cannot honestly punish another who offendeth at the same time and in the same acte himselfe.

Rub. a com. sect. 3. 24. And if there be not aboue twentie persons in the Parish of discretion, to receiue the Communion, yet there shall be no Cõmunion except foure or three at (the least

com-

communicate with the Priest.

Quære. *Whither all the Communicants in a Parish ought not to receive togither every communion if their number be not so great, but that they may conveniently so receive, and except such as do not so cōmunicate haue some necessary cause of absence, as* (l) Sicknes, a long iourney, *and suck like.* Quer. 66. l Num. 9. 13.

Seeing the Lordes Supper is in the Scripture called (m) *The Communion* because it signifieth not only that Communion which is betweene Christ and his Church, but also that Communion which is betweene the many mēbers of the church, as being (yet) but one body, As the loafe is but one, though the graines be many; So that, as the Iewes, being members of one nationall Church, celebrated the *Passeouer* (which the Lords Supper succeedeth) (n) altogither at one time, in one citie *Ierusalem*; and, because it was not possible that all at *Ierusalem* could eate the *Passeouer* togither in one parcicular roome, (o) every family might apart, yet the members of the same togither, communicare: So every particular Congregation, beeing now a visible Church, (and it only ever since the nationall Induc. 1. m 1 Cor. 10. 16. 17. n Deut. 16. 2. 5. o Exod. 12. Mar. 14. 12. 15.

f Eph. 2. 13. 14. onall Church of the Iewes ceased so to be, (f) by the breaking down of the partition wall) ought to receiue the Lordes Supper togither, if it may be, as afore said; and

2. Seeing not onely the example of the primitive Churches, who came togither (g) to eate bread, that is, to receiue the g Act. 20. 7. Communion, but also becauſe a Canon h 1. Cor. 11. 35. of (h) the Apoſtle ſeemeth to require this holy duetie, vide Quæſt. 166.

Rub. a conſect. 4. 25. And in Cathedrall Churches, where bee many Prieſtes and Deacons, they ſhall all receiue the Communion every Sonday *at the leaſt*, except they haue a reaſonable cauſe to the contrarie.

Quær. 67. Quære. *Whither there can be any reaſonable cauſe why the Communion ſhould be omitted, any one Sonday in Cathedrall Churches,*

Iudue. 1. Seeing there be every Sonday, ſo manie Prieſts and Deacons chanting divine ſervice, and

Seeing in pariſh churches but foure or three may receiue with the Miniſter,

Quære

If not, Quære. *Why the generall and continuall neglect of this direction, requiring that (t) which was in practise, in the primitive Churches, is not as severely censured as the omission of ceremonies never heard of in those Churches.* Quær. 68.

(t) Act. 20. 7.

Quære. *Whither preaching be not as reasonable a cause of omitting some part of Divine service as any can be given, for omitting the Communion in Cathedrall Churches, no Sondayes than it is administred.* Quær. 69.

Quære. *Whither curious Musike & Organs, may not aswell be omitted as the Communion.* Quær. 70.

Seeing that in the 49. of the late worthy Queene her iniunctions, such Musike is forbidden, except only one hymne or song in the beginning or end of common prayer, and that with respect that the sentence of the same may bee vnderstood and perceived, and in the Homilie of place of prayer, part. 2. *Chaunting* and *Orgās* are laid to *defile the place of prayer, and grievously to displease God.* Indue. 1.

26. And to take away the superstition which any person hath, or might have in the Bread and Wine, Rub. 2 comm sect. 5.

Wine, it shall suffice, that the Bread be such as is vsuall at the Table with other meates.

Quær. 71. Quære. *Whither any person haue not, or may haue superstition in kneeling in the very act of receyuing, as well as in a Wafer cake.*

Induc. 1. Seeing it is not knowne that superstitious persons had, or haue superstition in the wafer cake, as it is a wafer cake, more than in wine, as it is wine, but onely as they were consecrated, and transubstantiated, or consubstantiated; whereas *keeling* it selfe, is the principall part of their superstition.

2. Seeing Christ ministred the Communion in vnleavened bread, whereas *kneeling* in the very act of receiving came from Antichrist with transubstantiation, vid. Q. 61 and

3. Seeing there is no inquisition either after ministring in Wafer cakes or not kneeling in t'action of prayer as there is after not kneeling in the very acte of receiving. vid. Q. 58

Quær. 72. Quære. *Whither it may not be supposed that the State doth not directly command kealing in the very acte of receiving.*

Seeing

Seeing it not only leaveth out that section which immediatly goeth before this in K.E. where it is said, *that it is ordained in the booke of common prayer, that communicants kneeling, should receyue*, as is said, Quære 57. and 79. But also, to prevent superstition that may be in any person, it prescribeth vsuall bread (k) whereas in 2. E. round vnleavened cakes be prescribed for the communion. The premises considered. Induc. 13. k Rub. a. com. fe. 4.

Quære. *Whither it be not as great an offence to minister the communion in wafer cakes, which they doe at* Westminster, *as to minister to people, that do not kneele in the act of receyving. Except either superstition agree better with collegiat, than parish Churches, or the Prelates intend to advance superstition in all places by piecemeale.* Quar. 72.

27. And note that every parishioner shall communicate at the least three times in the yeare, of which *Easter* to be one, and shal also receive the Sacraments and other rites, according to the order in this booke prescribed. Rub. a. com. fe. 7.

Quære. *Whither a Parishioner receiuing* Quar.

ning thrise euery yeare, according to the order in the booke prescribed, in some other usuall place of common prayer, than his owne Parish church, or chappell, bee to bee punished by any authoritie ecclesiasticall or civill.

Induc. 1. Seeing he is not directly commanded there to receiue either by this rubrike, or by 1. Eliz. cap. 2. though thereby he bee commaunded to heare divine service in his owne Parish church, or chappell euerie sonday and holy day, except he haue some reasonable excuse. Whereas in this rubrike and section of 2. E. every man and woman is bound vpon payne of excommunication, or other censure of t'ecclesiasticall iudge, to communicate once in the yeare at least in the Parish church, where they be resident.

Quar. 74. l 1. Cor. 11. 26. Quære. *Why the Lords Supper, which is (l) a commemoration of Christ his death, is thus tyed to Easter a festivall solemnizing of Christ his resurrection, rather than Baptisme (m) whereby we are planted with Christ to the similitude as of his death, so of his resurrection.*

m Rom. 6. 5

Induc. 1. Seeing the very next Rubrike saith, that in old time Baptisme was not commonly administred, but at *Easter* and

Whit-

Whitsonetide.

Quære. *Whither this tying of the communion to Easter be not a scandalous shew both of communion, with the Synagogue of Antichrist, and of Iudaisme; both which ought with all care to be avoided.* Quær. 73.

Seeing at Easter all Papistes must receiue their maker, as they speake; and * 2. CSr. 6. 15. 17. Gal 2. 12. 10. 15. 1 Thes. 5. 22.

Seeing the Iewes did euer eate their *Paschal lambe at Easter.* Which shew of Iudaisme to avoide, the auncient Westerne Churches would in no wise haue their *Easter* on a certaine day, as was the *Easter* of the Iewes; But tying the Lords Supper to *Easter* is a greater shew of Iudaisme, then tying *Easter* to a certaine day; and the shew of communion with Papists and those, so many amongst vs is more scandalous & dangerous in these Churches than the shew of Iudaisme. Induc. 1. 2.

Quære. *Whither the reader may not be occasioned by this rubrike to thinke that there be mo Sacraments than Baptisme and the Lords Supper.* Quær. 76.

Seeing it is said, that *A parishioner,* (already Baptized, and not againe to bee Baptized,) *shall also* (that is over & aboue his thrise communicating) *receiue the Sacraments, &c.* Induc. 1.

2. Seeing other places of the K. B. seeme to prescribe and teach mo Sacraments than those two. vide Quest. 95. 100. 126. 131. 155.

Pref. to pu. bap. 28. It appeareth by auncient Writers that the Sacrament of Baptisme, in the old time, was not commonlie ministred but at two times in the yeare, at Easter and Whitsontide, whiche custome it is thought good to followe, as neere as conveniently may be.

Quar. 77. Quære. *Whither this doth not checke the prescribing of private Baptisme following, whereby Papists are confirmed in their errour of the absolute necessitie of Baptisme.*

Induc. 1. For if without daunger of damnation, or contempt of the Sacrament, Baptisme was differred till one of these feastes, much more it may be stayed for, till the next Sonday or holy day.

Ibidem. 29. It is most expedient that Baptisme should not bee administred but onely vpon sondayes and other holy dayes, when the most

most number of people may come together, as well for that the Congregation there present, may testifie the receiving of thē that be newly Baptized, into the number of Christ his Church, as also because in the Baptisme of Infants, every man present may bee put in remembrance of his owne profession made to God in his Baptisme.

Quære. *Whither Ministers doe not as heinously transgresse in Baptizing children, though in the Church, yet upon working dayes, or, if upon Sondayes or holydayes, either before or after service, so as the most number of the people be either not come, or departed, as, in omitting the signe of the crosse.* Quer. 28.

Seeing this direction of this preface tendeth much to the honour of the Sacrament, and edification of the Church, whereas the signe of the crosse tendeth to superstition, & may be as well spared in publike, as in private Baptisme: And Induc.

Seeing this direction to Baptise in the Church upon Sondayes, or holy dayes,

when the most number of people may come togither, is so vrged by this preface, first by reatons, 2 ly, by the title of the preface, viz. *The ministration of Baptisme to be vsed in the Church*; and thirdly by omitting important words which was in 2. E. which booke concludeth this preface thus: *Nevertheles if necessity so require children ought at all times to be Baptized, either at the church or at home*, which words (*either at the church or*) are left out of the K.B. and 5. E. too. So that this preface directeth Baptisme to be ministred only at home, in case of necessitie, & only vpon Sondayes and holy dayes, whē it is ministred in the church. Againe, In the next rubrike, Baptisme is commanded to bee ministred vpon the sonday or holy day, immediatly after the first Lesson of Morning and Evening prayer.

Quær. 79. These things considered, Quære. *Whither people are not as well to bee censured for not staying the Baptizing of children, as for not kneeling in the very acte of receiving.*

Induc. 1. Seeing their presence at Baptisme is thus vrged, whereas it is doubtfull whither such kneeling be directly commanded,

ded. vide Qu. 57. and 72. And

Seeing their not staying is a contemning of the children to bee received into the congregation of Christ his flock, yea of the Sacrament it selfe, and a great neglecting of their owne edification.

30. We call vpon thee for these infants that they comming to thy holy Baptisme, may receiue remission of their sinnes, by spirituall regeneration.

Quære. *Whither Baptisme it selfe, or Regeneration by the spirit of God, be meant by these words*, spirituall regeneration. *Quer. 80.*

If the former Quære, *Whither this tend not to the iustifying of Popish doctrine, viz. that Sacraments* giue grace ex opere operato. *Quer. 81.*

If the later quære, *Whither it may not as well be said, that we be iustified by works, as that sinnes are forgiuen by spiritual regeneration.* *Quer. 82.*

Seeing forgiuenes of sinnes is only by imputation, Rom 4.7.8.

31 Then shall the Priest demand of the Godfathers and Godmothers these questions following. Rob. b. questin pub. bapt.

Quære. *Whither these questions are to* *Quer.*

be demanded of Godfathers and Godmothers, when a convert of sufficient age is to be Baptized.

Induc. 1. Seeing in the preface before confirmation, it is said to be most convenient, that children, when they come to yeares of discretion, should with their owne mouth and consent, openly before the Church cõfirme what their Godfathers and Godmothers promised for them, But converts of sufficient age can and ought to answere for them selues.

Quær. 84. Quære. *What cause free from suspition, can bee giuen, why Godfathers and Godmothers should answere in the name of children, and those, not their owne.*

Induc. 1. Seeing Godfathers and Godmothers came from Papistes,

2. Seeing (n) *Pope Iginius* at the first decreed that Godfathers and Godmothers should be onely witnesses; that children were Baptized, and not suerties, and

n Relig. of Ro. lo. 96.

Induc. 1. Seeing Baptisme is vsed, as his Maiestie writeth, * *In fide parentum, vide* Qu. 140.

* Basil. Dor. p. 93.

Quær. 85. Quære. *Whither there must not bee two Godfathers and two Godmothers at the least.*

Seeing here, in the Catechisme, and eue-

every where both Godfathers and Godmothers in the plurall number be required, or spoken of, at Baptisme, whereas in confirmation, but one Godfather or one Godmother is required.

Quære. *Why the Ministers of* Iesus Christ *be called Priestes.* *Quer.* 86.

Seeing in the Scriptures that name belongeth only to sacrificers. Induc. 1.

Seeing in all the new Testament Ministers of Christ are never so called, and 2.

Seeing that name is, and hath bene giuen, time out of minde, to Masse-priests, as being sacrificers both for the quicke and the dead. 3.

32. Doest thou forsake the Divell, &c. doest thou belieue in God, &c. Quest. in pub. bapt.

Quære. *Whither these questions propounded to the Godfathers and Godmothers, in the singular number and present tense, and to be answered in the name of the child, as further appeareth by the setting downe of these questions in private Baptisme, doe not imply that infants doe actually repent, & believe, Or be demanded only in imitation (o) of requiring the same things of parties them selves, who being* *Quer.* 87.

o Act. [illegible] and [illegible]

being of yeares of discretion were Baptized in the primitiue Churches.

Quer. 88. If the former, Quære *Whither the doctrine which is contained in the 7. question of the addition to the Catechisme, do not contrarie such implication. The question is this:* Why then are Infants Baptized, when by reason of their tender age they can not performe them, *viz. Faith and Repentance.*

Quer. 89. If the later, Quære. *Whither these questions may not bee omitted, as well as some of the fiue Popish sacraments are denied to be sacraments* (p) *and are cashired for the same cause of corrupt imitation.*

(p) Art. 25. sec. 3.

33. Graunt that all thy servants which shall be Baptized in this water, may receiue the fulnesse of grace, &c.

The col. b. dipping the childe.

Quer. 90. Quære. *Whither this be not an hallowing of the water which is then in the Font, that so it might be more holy, and fit for Baptizing;*

Seeinge this with the 4. litle Prayers immediatly before, was read in 2. E. 6. to that ende, once every moneth, at the changing of the water in the Font, and not at Baptisme it selfe.

Educ. 1.

If

let be said, that the bringing of this prayer into Baptisme considered togither with the omission of these wordes, *Prepared for the ministration of thy holy Sacraments* immediatly following these wordes, *shall be Baptized in this water*, may argue, that the intendement of the state in K. E. was to abolish such a superstitious opinion, It is to be acknowledged, but yet there is occasion of this Quære. Partly because of these wordes, 1. *All thy servants*, 2. *shall be Baptized*, 3. *in this water*. But especially because the 21. Canon saith, that *No bread and wine newly brought shall be used, but first the words of Institution shall be rehearsed when the said bread and wine be present upon the communion Table*. As if bread & wine be not sanctified by Christ his institution, except every loafe and pot of wine be hallowed by speciall words of consecration; Whereunto Papists attribute so much. Now that which is cõceived of bread and wine, may also be conceived of water in Baptisme.

34. We receiue this childe into the Congregation of Christ his flocke, and doe signe him with

After the child is dipped or

the signe of the crosse, in token that hereafter he shall not bee ashamed to confesse the faith of Christ, &c. Amen.

Quer. 91 Quære. *Whither the Priest speaketh* plurally *saying*, We receiue *onely in respect of his ministerie, or in respect also of other with him.*

Induc. 1. p 4. Vers. b. dipp. Seeing it is said before (p) *Graunt that whosoeuer is dedicated to thee by our office and ministerie, which seemeth to confirme the former, and*

Seeing immediatly before hee said, *I baptise*, and not *we baptise*, which seemeth to confirme the later.

If in respect of other with him selfe.

Quer. 92. Quære. *Whither in respect of the people, or in respect of godfathers and godmothers.*

Induc. 1 r Col. b. dip. Seeing it is said before (r) *Regard the supplications of thy congregation*, and *Amen*, is to be said at the end of this speech by the People as may bee supposed, which seemeth to confirme the former.

Seeing the Priest before addressed his speach only to the (s) godfathers & godmothers, saying, *Welbeloved friendes, ye haue brought, &c. ye haue prayed, &c. ye haue*

2. s Rub b the [illegible] to the [illegible]

must heard, &c. and the people (t) are said before *To testifie the receiuing of the newly baptized*, and not to receiue them and in 2. E. Godfathers and Godmothers are to lay their handes vppon the childe immediatly after it is baptized: and in the publike solemnizing of priuate Baptisme, (v) the Minister with the Godfathers and Godmothers shall say, *Our Father*, &c. All which seemeth to confirme the later. If thē the Priest saith, *we receiue &c.* in respect of Godfathers and Godmothers with him selfe.

t Pref. to pub. bapt.

v Rub. in the L. prayer.

Quære. *Whither Baptisme may not be ordinarily priuate,* Quer. 93.

Seing it may seeme that in this case godfathers & godmothers sufficientlie represent the congregation of Christs flocke: Induc. 1.

Quære. *Whither the childe bee not receiued into the Congregation of Christes flocke by Baptisme it selfe.* Quer. 94.

Seeing the minister must say in the publicke solemnizing of priuate Baptisme (w) *I certifie you that this childe is now by the Lauer of regeneration in baptisme receiued into the number of the children of God.* And in the 30. Canon it is thus affirmed: *It is apparant in the booke of common prayer, that the infant bapt-* Induc. 1.

w After the same.

ed

ned, is by vertue of baptisme, before it is signed with the signe of the Crosse, receiued into the congregation of Christs flock.

Quar. 95. If so. Quære. *Whither the childe be not received againe by and with crossing, and so may seeme to be a sacrament as well as Baptisme, for that cause 1. Cor. 12. 13.*

Induc. 1. Seeing it is not said here, *We haue receiued*, but *we receiue, &c. and signe, &c.* both in the present tense, and after the child is both baptized, and crossed, and not before, the Priest must saye, *Seeing these children be regenerate and grafted into the body of Christes congregation*; As if *Regeneration* were by baptisme, and *Incorparation* by crossing.

x Præf. to pub. bapt. Seeinge it is saide before (x) *That the congregation may testifie the receiving of them that be newly baptized.* Whereby it may seeme, that the intendement of the booke is, that Infantes should bee first made fit by baptisme, or washing, and then received by crossing. And this may the rather bee supposed; because in the ordayning of Bishops, Priestes, and Deacons, there be two ordaining speeches, and euermore the later is most effectual, touching ordination. Likewise in Matiage the parties be ioyned as well by the speech

speech where with the Ring is given, which is the later, as by that, where with handes were joyned togither. As also because in 2. E. children were crossed, and with these wordes receiued, at the Church dore before they were brought vnto the Font.

Seeing a twofold receiuing may be gathered out of the 30. Canon. The one *Effectuall*, in that it is said, *The Infant baptized is by vertue of baptisme receyued*; The other *Ceremoniall*, which may be gathered partly out of these wordes, *And not by any power ascribed vnto that of the Crosse*, and partly out of these; *The signe of the crosse is a lawfull outward ceremonie, and honorable badge, whereby the Infant is dedicated to the seruice of him that died vpon the crosse, as by the wordes vsed in the common prayer it may appeare.* But the *Dedication* spoken of in that booke, is by Baptisme, for it is there said (y) *Who so ever is here*, that is in this Fonte, or water, *Dedicated to thee by our office and ministerie*, Which prayer was vsed in 2. E. at the hallowing of water in the Font every moneth; and in baptizing the Minister saith, *I Baptize*, and not *we baptize*; because Bap-

y Verse 4. b. dig.

tisme

tisme was by Christ committed (z) to the Minister, as a proper dutie of his office. Whereas Crossing was neuer made by Christ, any part of the Ministrie. So then it may seeme that in the sense of the Canon, Crossing is a ceremonie (as *Dedication*) so of *Receiuing infantes* formerly by Baptisme dedicated and receiued effectually.

z Mat. 28. 19.

4. Seeing Crossing was not vsed in 2. E. at this time and in these wordes but before the childe was brought into the Church, and with these wordes: N. Receiue the signe of the holy Crosse, in token, &c.

If then there be two *Dedications*, and two *Receiuings*,

Quer. 96. Quære. 1. *Whither the later doe not annull the former, as* (a) *the* New Testament *did the* Old, *and the* (b) *Dedication of the Temple by* Ezra *did argue the destruction of the Temple dedicated by* Solomon.

a Heb. 8. 13
b Ezra 3. 12 & 6. 16.

Quer. 97. Quære. 2. *Whither the error of often regeneration may not haue hereby some confirmation.*

Quer. 98. Quære. 3. *Whither this ioyning of mans inuention, and that defiled by the Idolatrie of the whore of* Babilon, *with*

the

the ordinance of the Lord, may not be compared (c) to the placing of the altar, made after the paterne of an altar seene at Damascus, on the right hand of the altar of the Lord.

(c) 2. King. 16. 11. 14.

Quære. *Whither it be honourable to our Lord and Saviour, and comfortable to the baptized, or the Parentes thereof, to be secondly, or in any sense receiued into Christ his congregation, with a notable part of the beastes marke.* Quer. 99.

Seeing (d) eternall torments be threatned to all that receiue the marke of the beast and his image, eyther openly in the forehead, or closely in the hande, and *keeping of Gods commandementes, and the faith of Jesus* is opposed to the saide marke. Which opposition seemeth to teach this doctrine; That, as in the second commandement, the opposition of the loue of God, and keeping his commaundementes, to the worshipping of God in and by an image, doeth argue the condemnation of all outward meanes to worship God, which are not sanctified by the word which is trueth, vnderstood by Synecdoche, vnder one kinde, So this opposition argueth, that what so euer is prescribed or advanced by Antichrist in

Induc. 1. (d) Reuel. 14. 9. 10. 11. 18.

the seruice or honour of God, and is not within the compasse of his commandements, nor agreeable to the faith & gospell of Iesus, is a part of the beasts mark, But that the signe of the Crosse is such, appeareth by a little treatise of the crosse in baptisme lately published, vide Qu. 37. Ind 4. and read *Napeir* vpon the Revelation, Proposition 31.

Quær. 100. Quære. *Whither these wordes,* Doe signe him, &c. in token, &c. *beeing appointed to be read, bee the verie pure word of God, or evidently grounded vpon the same, as is affirmed in the preface of the communion booke.*

Induc. 1 Seeing it may seeme another Sacrament, because it hath a signe, viz. the Crosse, and a grace signified, viz. Not to be ashamed, &c. And

2. Seeing no ceremonie only significant, & not sealing the new covenant, is lawfull in this time of the Gospell, Which (as the preface of the ceremonies saieth) *is not a ceremoniall law (as much of Moses law was) but it is a religion to serve God, not in the bondage of the figure or shadow, but in the freedome of the spirit.* Whereunto accordeth the doctrine of the Homilie for keeping Churches cleane, viz.

We know that now in the cleare light of Jesus Christ, all shadowes, figures, and significations, are vtterly gone. Of which doctrine there is ground in the scripture, where the ceremoniall law it selfe is accounted a childish (e) pædagogue, and a beggerlie rudiment in comparison of the doctrine of the Gospell, and therefore it was a schoole-maister to *Christ*, and not to be a schoole-maister with Christ. e Gal. 3.24. 25. and 4. 1.2.3.

But suppose it lawfull to haue such signifying ceremonies: Yet

Quære. *Whither this signing in token, &c. be not an obscuring of the wisedome of Christ, and of the evidence of the Sacrament of Baptisme.* Qua. 10.

Seeing Christ is our (f) onely maister, and (g) that Messias, which teacheth his Church all things, So that it is presumption to (h) counsell him, and it is (i) our wisedome to keepe his ordinances, without putting to, or taking ought therefrom, and Induc. 1. f Mat. 23 10 g Ioh. 4.25. h Rom. 11. 33.34. i Deut. 4. 2.

Seeing this Crossing doeth only signifie the same graces which baptisme both signifieth and sealeth. For the 25. attic. saith, that *Sacraments be badges of Christian mens profession*, and in the scripture, the holding of *Paul* or of *Apollo*, is thus Induc. 1.

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(k) 1 Cor. 1. 12. 13. reprooved, (k) *were yee baptized into the name of Paul?*

Qua. 10. Quære. *Whither a tender conscience throughly considering all the premisses, may not doubt of the lawfulnes to saye Amen to this speech, much more to bring his childe to be baptized, where hee certainly knoweth he shall be crossed in his child.*

Qua. 103. *Lastly*, Quære, *Whither the premisses considered, this ceremonie ought not to bee abolished, and therefore not to bee vrged, but the omission thereof tollerated.*

Induc. 1. Seeing it is said in the Preface of ceremonies, that *some ceremonies though deuised at first of godly intent, yet turning (at length) to vanitie and superstition, partly by the superstitious blindnes of the rude multitude, and some entring into the church by vndiscreet devotion, and zeale without knowledge, and growing to more and more abuses, were, for their vnprofitablenes, blinding the people, and obscuring the glorie of God, worthily cut away, and cleane reiected.*

2. Seeing wafer cake is turned into bread vsuall to be eaten at the table with other meates, and that by direction of the K. B. To take away the superstition which any person hath or might haue in the bread, vid. Quæst. 71. See

Seeing a white vesture called the *Crisome* and *Oyle*, togither with Crossinge vsed in 2. E. immediatly after the applying of water, with wordes not signifying exhibition of grace as these doe, in token *Thou shalt not be ashamed*, but simply as admonitorie tokens, the one of *Innocencie*, the other of the *Unction of Gods holy spirit*, were abolished in 5. E. And yet the same preface of ceremonies, was in 2. E. which may argue, that the they were not thought so superstitious, vaine, vnprofitable, or obscuring the glorie of God, as the light of the Gospell in a fewe yeares discouered them to be. 3.

Seeing in the third parte of the Homilie against the perill of Idolatrie, Setting vp of Images in Churches, though only to be lay mens bookes, is vtterly condemned as stumbling blockes in way of the blinde. 4.

Seeing by the third Iniunction of our late most worthie *Queene Elizabeth*, among other superstitious vanities formerly vsed, *the setting vp of Candels*, was to be reprooved and remooved. *Because it was deuised by mans phantasie, besides scripture, and tended to superstition.* 5.

Seeing Crossing of childre by Bishops 6.

to be confirmed; prescribed in 2. E. is abolished.

7. Seeing the signe of the Crosse entred into the Church by vndiscreet devotion, hath bene & is as superstitious, as much abused, as vnprofitable, as blinding the people, (for a child not crossed must forsooth, and was in deed rebaptized in *Surrey*) and obscuring the glory of God as any of the ceremonies worthily cut away. Many persons haue and may haue superstition in a crosse at baptisme, as wel as in a wafer cake at the cõmunion: It is as superstitious and no more significant, than *Chrysome* and *Oyle*: As daungerous a stumbling block, as an image set vp only to be a lay mans booke, as well deuised by mans phantasie besides scripture, and tending to superstition as *setting vp of cãdels*: It suiteth better with the sactamentall ceremonie of *Confirmation* than with baptisme, because one Invention of man may better be ioyned with another, than with Gods ordinance. 2. It is therwith to more purpose (if any at any time) to crosse children in token they shall not be ashamed to confesse the faith of Christ, Because then children be of discretion to vnderstand the meaning of this signe, and to professe not to be ashamed, &c. &

3. it doth lesse hurt there, than in the eye of religion, where the least moate cannot but do much hurt.

Seeing it is but a novelrie, no older than K. E. as it is now vsed, viz. onely on the forehead. 2. Without oile, creame, or any thing els, & 3. at the Font after the dipping, or sprinkling of the childe, & therfore not to be reteyned, for the supposed antiquitie. and 8.

Seing the general omissiō of the solemnizing of private baptisme is neuer so much as called into questiō, though it be more necessarie thā crossing, vid. q. 109. 9.

35. Seeing now dearly beloved brethren, that these children be regenerate, and grafted into the body of Christes congregation, Let vs give thankes, &c. Exhor. b. the 1 pr. in pub. bap.

Quære. *Whither in these wordes the Popish error of Sacramentes their giving grace, ex opere operato, be not implied.* Quer. 102.

Seeing in every exhortation & prayer before baptizing and crossing, the Priest promiseth, and the people desire *Regeneration*, and *Receiving* by baptisme to be performed. But now after the childe is baptized & crossed, (and not before) he is Indic. 1.

said, *These childrē be regenerate, &c. And*

1 Pri. bap a. exam.

Seeing it is els where said, (l) *I certifie you that this child borne in originall sinne, is nowe by the Laver of Regeneration in Baptisme, receyued, &c.* And *childrē baptized* (m) *are vndoubtedly saued,* & (n) *in Baptisme I was made a member of Christ,* and (o) *Sacraments are not only pleadges, but meanes of grace,* and (p) *the infant is by vertue of Baptisme, receyved, &c.*

m R. b confer sec. 5.
n Old. Cat. An. 2
o Ad to the cat An. 2.
p Canon. 30

If then such an implication may bee supposed:

Quæ. 105 *Quære. Whither, in sueh a supposition thankes may be giuen in faith.*

Induc. 1. Seeing (q) the Minister only baptizeth with water ministerially, and the holy Ghost onely baptizeth (as it were with fire) effectually, and this Baptisme of the spirit, must (so farre as the Minister can discerne) (r) goe before Baptisme by water, or els Baptisme by water can not bee administred. Now (s) the children of eyther parent beleeving, are esteemed in the word as baptized by the spirit, and therfore ought to be baptized, as (t) children, the seed of *Abraham*, were circumcised: whereas the infantes of Parentes vnbeleeving, ought not to be baptized.

q Luk. 3 16. Ezech 36. 25. 26.
r Act. 8. 12. 36. 37. & 10. 47.
s 1 Cor. 7. 14.
t Gen. 17. 7 10.

3. They shall warne them, that

Rub b pri. bap. sec. 2.

with-

without great cause and necessitie, they procure not their childrē to be baptized at home in their houses. And whē great need shall compell them so to do, then Baptisme shalbe administred on this fashion.

Quære. *Whither this permission of priuate baptisme when children bee likely to dye at their birth, yea so, that prayer may be altogether omitted, doth not, or in likelihood may not mainteyne the opinion of an absolute necessitie of baptisme.* Que. 106.

And the rather, because these times be declining to Poperie, and this opinion may seeme to bee helped forward by the published speech of the now Archbishop of *Canturbutie*. Wherein hee affirmeth, that (v) *If an infant dye baptized, there is an evident assurāce that it is saued, whereas The state of an infant dying vnbaptized is vncertaine*, vide quæst. 132. Induc. 1. v Confer. pag. 16.

Quære *Whither this opinion of baptismes necessitie be warrāted by the word.* Que. 107.

Seeing the same opinion falsely gathered by the *Rhemistes* out of these wordes of Christ (w) *Except a man bee borne of the water and of the Spirit, he can not en-* Induc. 1. w Ioh. 3. 5.

ter

ter into the kingdome of God, is fully and plainly cõfuted by that Reverend mã of well deserued good memorie, D. *Fulke*.

Induc. 1. Seeing Sacraments do not give grace *ex opere operato*, because the H. ghost only baptized effectually, so farr as the Minister can discerne, & that before baptisme is to be administred, as in Qu. 105. And

2. Seeing the state of Christian infants dying before the next Sõday or holy day after their birth without baptisme, is not more vncertaine than the state of Iewes their infants dying before the eight day without *Circumcision*, because the couenant betweene *God* and *Christians* is as sure as was the couenant betweene God, and the Iewes.

Que. 108. Quære. *Whether it bee lawfull by the word, to baptize privately in houses, in such need, and hast.*

Induc. 1. Seeing this opinion of Baptismes necessitie is not warranted by any direction of the word.

2. Seeing no president can be founde in all the new Testament of such baptizing, in such need and hast, but onely of baptizing in as publike assemblies as for the time could be, and

3. Seeing Baptisme * is a signe and seale

* Act. 2. 41. † Cor. 12. 13.

of

of our incorporation into one body, and of our ioyning vnto the Church of Christ. But a number of women, and those (most what) of sundrie Parishes, can not be prooued by the word to be a church by representation in this time of established Churches. So that, as his Maiestie concluded (x) a Minister to bee of the *Essence*, though not of the Sacrament, yet of the right and lawfull ministerie of the same, and therefore tooke order, that the communion book should be so explaned, that no woman (as was wont, for the popish errour of baptismes necessitie could haue no better fruit) but only a lawfull Minister should administer baptisme in any case what soeuer: So it may be concluded, that baptizing of children in publique assemblies, is of the *Essence*, though not of the sacrament, yet of the right and lawfull ministrie of the same. And the rather because it must be administred only by a lawfull Minister, who is a publique person. And consequently it may bee doubted (notwithstãding that is said in this rubrique, sect. 4.) Whither children bee lawfully, that is warrantably by the word, baptized in priuate houses, whē the next Sun-

x Confer. pag. 28.

day

day, or holy day they may bee baptized in publike assemblies.

Rub. b. pri. bap. sect. 4.

37. But yet neuertheless, if the child, which is after this sort baptized, do afterward liue, it is expedient, that it bee brought into the Church, to the intent, that, if the Priest, or Minister of the same Parish, did him selfe baptize that child, the Congregation may be certified of the true forme of baptisme, by him priuately before vsed. Or if the child were baptized by any other lawfull Minister, that then the Minister of the Parish where the child was borne or christened, shall examine & trye whither the child be lawfully baptized, or no.

Que. 109 Quære. *Whither the signe of the Crosse in baptisme, so many wayes chalēged, viz.* Quæst. 95. 96. 97. 98. 99. 100. 101. 103. *wearing a Surplice at the Cōmunion by law not confirmed, as in* quæst. 18. *Bishoping of childrē, which seemeth popish, viz.* quæ.

126. *and* 127. *And Churching of women, which seemeth Iewish, viz.* quæ 179. *may not be omitted as well as the solemnizing of baptisme by this rubrike required.*

Seeing it seemeth expedient by this rubrique, that the Congregation be certified of the forme of private Baptisme, though it be administred by a lawful Minister, yea by the parish-Priest himselfe. Iudue. 1.

Seeing so many children could not be Baptized by Masse-priestes, and that after the popish manner, nor so many bastardes could be concealed, as now there be. And 2.

Seeing it may bee well supposed, that so many would not pretend necessitie, as now do, if this direction were as duly executed, as other directions, to worse purposes, be earnestly vrged, whereas this is generally neglected. 3.

38. And because some thinges essentiall to this Sacrament, may happen to be omitted through feare or haste, I demaund further of you, &c. Rub. in the Exam. of pri. bapt.

Quære. *Whither Baptizing by a lawfull Minister, bee not as essentiall, as* to thinke *a child privately baptized in feare* Que. 110

and

and haste to be lawfully & perfectly baptized

Induc. 1. Seeing this rubrique is placed betwene the Demaundes which concerne these two pointes.

2. Seeing the Demaundes before and after this rubrique * are said to concerne the true forme of Baptisme, and

*Rub b. exam. in priuat. bap.

3. Seeing his Maiestie hath adiudged a lawful Minister to be of the essence of the right and lawfull ministerie of the sacrament, taking for his ground the commission of Christ to his Disciples, viz (y) *Go preach and baptize, &c.* Whereas it can not be prooved, that the sacramentes of the old Couenant, did properly apperteine to the Priestes office, and therefore *D. Some* may seme to haue reason for his *theologicall position*, viz. (z) *Nullum Sacramentum sine Ministro.*

y Math. 28. 19.

z Defence pag. 75.

Quæ. 111 Quære, *Whither this Demaund*, viz. Whither they called vpon God for grace and succour in that necessitie, *appointed to be made by K. E. and set in the place of this rubrique, be lesse necessarie than this question*, Who was present whē the child was baptized.

Induc. 1. Seeing by the K.B. the later is to bee demanded, and the other is omitted. As

if

If it were more materiall that this person rather than that, were present with the Minister at private baptisme, than to vse prayer: And as if privat baptisme(a)could not bee sanctified by prayer, because it is not sanctified by the word, and therefore prayer were better spared than vsed. a) 1 Tim. 4. 5.

Quære. *Why Crossing may not be omitted in publique baptisme, as well as prayer in private, and as crossing then not at al required.* Que. 112.

Quære. *Whither the reading of this rubrique and omission of the demaund touching prayer, be not an offence against 1. Eliz. cap. 2. which straightly forbiddeth any alteration, but those specially mentioned in that statute.* Que. 113.

Quære. *What great need is there of demaunding with what matter and worder the child was baptized.* Que. 114.

Seeing now, none must baptize but a lawfull Minister, who is no fearfull woman, and not likely to faile in the maner of baptizing, wherein he is so much exercised, and hath a time, being sent for, to prepare himselfe. Iudue. 3.

39. If thou be not baptized alreadie N. I baptize thee in the name of Rub. last in pri. bap.

the

the Father, & of the Sonne, and of the holy Ghost, Amen.

Que. 115 Quære. *Whither a child baptized with this forme, be rightly baptized.*

Induc. 1. Seeing (b) a Sacramẽt is not only a badge
b Art. 25. of Christian mens profession, but rather a ceraine sure witnes of grace and Gods good will towardes vs. But this forme of baptizing is altogether vncertaine: For being conditional, it supposeth N. not to be baptized at this time, though these wordes be vsed, and water applied, if he were baptized before. But it is doubted whither N. bee alreadie baptized. Therefore it is doubtfull, whether he be baptized at this time, and

Seeing this doubtfull forme of baptizing came first (not from Christ) but frõ Antichrist; & that, not much aboue 444.
c Reliq. of Mo. fo 96. yeeres. For (c) *Alexander the third, Pope of Rome, ordained it* anno 1161,

Que. 116 Quære *Whither people may hereunto say Amen with faith.*

Induc. 1. Seeing faith and prayer ought to bee without doubting, Rom. 14. 2. Iam. 1. 6.

Que. 117 Quære. *Whither there bee not a nullitie in baptisme ministred by women.*

Induc. 1. Seeing this forme of baptizing implieth

ſt that the ſacramentall wordes of inſtitution may be vſed, and water applyed, and that by a lawfull Miniſter in the congregation, and yet no ſacrament adminiſtred, if the childe were baptized before. And

Seeing it may ſeeme, that want of a lawful Miniſter, whom only Chriſt hath ſent to baptize, maketh a nullitie as well as rebaptizing which Chriſt hath not allowed, is accõpted no baptizing, though performed by a Miniſter. 2.

Quære. *Whither want of* Croſſing, *bring a nullitie to Baptiſme as well as want of water, and the* forme *of the ſacramentall wordes of Inſtitution.* Qua. 118.

Seeing the rebaptizing of the child in *Surrey* (*de quo vid.* Qu. 103.) was neuer called into queſtion. Induc. 1.

40. The order of confirmation, the laying on of handes vpon children baptized, and able to render an account of their faith according to the catechiſme following. Tit. 6. Confir.

Whereas the title of Confirmation in S.E. was this, *Confirmation wherein is contayned a Catechiſme for children*, And

d Confer. pag. 11. 12. 16. (d) whereas it was concluded by his Maiestie, with consent of Bishops, that Confirmation, for the fuller explanatiō (least we make it a sacrament, or a corroboration to a former sacrament) should bee intituled *An examination with a Confirmation of children.*

Quæ. 119 Quære. *Whither this alteration of both these Titles may not occasion many to iudge that Bishops studie to mainteyne the pompe of* Confirmation *by the imposition of their handes, and to shunne the paines of* Examination.

Induc. 1. Seeing the now Bishop of Canturburie said in the conference, pag. 34. that *Confirmation* was restreyned to Bishops only, *For the honor of their Priesthood, And*

2. Seeing few or no Bishops take any paines themselues in examination: whereas in the homilie of common prayer, & sacramentes, *Confirmation* is said to bee *by examining and ioyning prayer.*

Quæ 120 Quære. *Whither this dealing tend not to the Kings dishonour, as giving men occasion to thinke, that eyther Bishops published this alteration without his Maiesties knowledge. Or if it be with his knowledge, that either his Maiestie is easie to*

be

be drawne by the Bishops, and their complices, to suffer it to passe, though contrarie to his minde so often signified, and not changed for ought is knowne, Or that the Bishops will presume to doe as much as this, without his Maiesties consent.

Quære. *Whither this alteration bee warrantable.* Qua. 121.

Seeing it is more than is allowed by Eliza. c. 2, and Induc. 1.

Seeing it seemeth rather a depravation than explanation, according to his Maiesties good meaning. 2.

41. Confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receiue strength and defence against all temptations to sinne, and the assaultes of the world and the devill. Rub. b. Cōfir. sec. 3.

Quære. *Whither such as haue receyued the communion, or converts of perfect age, when they are baptized, ought also to be confirmed.* Qua. 122.

Seeing (e) the not admitting to the communion such as are not confirmed, may argue that such as are admitted to Induc. 1. e Rub. 2. Cōfir. sec. 2.

the communion, need not afterward to be confirmed. And

2. Seeing in the sections of this preface to Confirmation immediatly going before and following this, it is set downe as a principall consideration why *Confirmation* is observed, that Parties baptized, should at yeeres of discretion, openlie professe their Christian faith, and obedience. Which Convertes of perfect age, may and * ought to do before, and at their baptisme.

* Act. 8. 36. 37.

Qua. 123 Quære. *Whither Baptisme doth not, as a seale, assure the faithfull of* strength against all temptations.

Induc. 1. Seeing (f) it is a sacrament of *regeneration*, & (g) they that are borne of God sinne not so as to fall away from grace eyther totally, or finally. Because the seed of God remaineth in *them*, & therefore baptisme is not to be reiterated.

f 1 Pe. 3. 21 Titus. 3. 5.

g 1 Ioh. 3. 9

2. Seeing in the 27. artic. it is said, that by Baptisme, as by an instrument, faith is cõfirmed, and grace increased by vertue of prayer, and

3. Seeing it is said in the 5. sect. of this rubrike, that *A childe baptized, is undoubtedly saved though confirmation bee deferred.*

Quære.

Quære. *Whither the Lordes Supper doth not ſeale the Confirmation of that grace.* Qua. 124

Seeing it is (h) a ſacrament of our ſpirituall feeding, or of the maintenance of ſpirituall regeneration begunne and perfected in, and by Chriſt. Induc. 1. h Ioh. b. 55. 56. 57. 1 Cor. 11. 28. 29.

Quære. *Whither this ſacramentall confirming of grace ſufficiently ſealed by the ſacraments of the* Holy one of Iſraell, *be not as derogatorie to thoſe ſacramentes, as a pardon, vnder the ſeale of a ſubiect, is to the kings pardon vnder the great ſeale, or (i) as the brave altar of King* Ahaz *was to the braſen altar of the Lord. And the rather, becauſe this confirmatiõ is ſaid heere to bee, not by examination, but by Impoſition of handes, and thoſe, not of a plaine Miniſter, but only of a Lord Biſhop, who is accounted an Apoſtolicall man, in the preface to the exhortation, in time of viſitation.* Qua. 125 i 2 King. 16 11. &c.

Quære. *Whither this* Confirmation *be not a third ſacrament, and that contrarie (k) to his Maieſties iudgement, and the 25. artic.* Qua. 126. k Confer. pag. 11.

Seeing it hath an outward viſible ſigne, & that (as is pretended in this Rub.) both ſignifying, and ſealing, vid. *Impoſition of* Induc. 1.

handes, and an inwarde ſpirituall grace, viz. *ſtrength againſt temptation*, which are the two partes of a ſacrament, * as is ſaid in the Catechiſme following, and

* Add anſ. 3.

2. Seeing the ſigne of *Impoſition of handes* doth certifie the confirmed of Gods fauour, as is ſaid in the Biſhop his latter prayer in confirmation following.

Que. 127. Quere. *Whither it may not be thought that* Confirmation *doth giue grace* ex opere operato.

Induc. 1. Seeing it is ſaid, that by *Impoſition of handes they that are baptized, receyue ſtrength.*

Que. 128 Quære. *Whither prayer doth ſanctifie Impoſition of handes to the end pretended.*

Induc. 1. Seeing *Impoſition of handes*, and that only of a Lord Biſhop to that end, (l) can

1. Tim. 4. 4. 5. not be proued as ſanctified by the word, vid. quæ. 145. And therefore Chriſtian people ſeeking ſtrẽgth againſt all temptation to ſinne, in, and by this *Confirmation* may be deemed, ſubiect to this cen-

m Iſa. 55. 2. ſure of our maiſter Chriſt, (m) *Wherefore do you lay out ſiluer & not for bread, and your labour, without being ſatisfied*: *vide* Qu. 148.

Old Cat. Anſ. ton- 42. Secõdly in God the Sõne, who hath

hath redeemed me & all mankind. ching that are of faith

Quære. *Whither this may not bee vnderstood as teaching the errour of vniuersall grace, viz. That Christ his death was not only sufficient, but also effectual to the actuall redeeming not only of all sortes of men, but also of euery one of euery sort.* Qua. 129

Seeing here is nothing to the contrarie, but that as the Father hath actuallie and effectually made all the worlde, and euery pare thereof, And the *holy Ghost* doth actually and effectually sanctifie al, & euery one of the elect people of God; So the child may cõceyne, that the Sõne (of whom he speaketh in the like forme of speach, betweene the Father and the holy Ghost) doth actually, and effectually redeeme all mankinde, & everey particular person; And the rather becauſe he is taught to belieue (according to the truth) that the holy Ghost sanctifieth only the elect people of God. Induc. 1.

If then theſe wordes teach a child to say that Christ doth actually & effectually redeeme all mankind, & euery particular person.

Quære. *Whither they be the very pure wordes of God, or evidently grounded vpon the same.* Que. 130

Seeing the Angel of the Lord said, that our Lord (n) *should be called Iesus, because he should saue His people* (not all people) *from their sinnes.*

Seeing Christ him selfe saieth, (o) *I came not to call the righteous, but sinners to repentance.* (p) *Many are called, but few chosen* (q): *This is my blood of the New Testament, that is shed for many,* (not for all) *for the remission of sinnes;* & (r) *I pray not for the world, but for them that thou hast giuen me, and*

Seeing *Paul*, who in one place saieth, (s) *God hath shut vp all in vnbeliefe, that he might haue mercie on all*, expounded him selfe in another place, saying: (t) *The scripture hath concluded all vnder sinne, that the promise, by the faith of Iesus, should be giuen to them that believe.* But all haue not faith.

Induc. 1.
n Mat. 1. 21
o Mar. 2. 17
p Math. 20. 16.
q & 26. 27.
r Ioh 17. 9.
s Rom. 11. 32.
t Gal. 3. 22.
* 2 Thes. 3. 2

Adde to the Cat. An. 1.

43. Two only as generally necessarie to salvation, that is to say, Baptisme, & the Lords Supper.

Que. 131

Quære. *Whither learners of this Catechisme, may not bee occasioned by these wordes to believe, that there be no sacramentes than two, either specially perteyning to certaine persons, as* Marrimonie,

or generally concerning all, but not as ne-
ceſſarie to ſalvation, as Confirmation,
which (v) as the communion booke ſaieth,
may be differred; and yet the child bapti-
zed is vndoubtedly ſaved, though it dye
before it be confirmed.

v Pref. bef. Confirm. ſect. 5.

Seeing none but licenſed and ſuffici-
ent Preachers, muſt by the 49. Canon,
expound any ſcripture, or matter of do-
ctrine.

Induc. 1.

Quære. *Whither Learners may not bee*
alſo occaſioned to beleeve that theſe twoo
be abſolutely neceſſarie.

Que. 132.

Seeing Baptiſme may by the commu-
nion booke, and muſt, by the 69. Canon,
be privately miniſtred, though without
prayer when children be likely to dye. &

Induc. 1.

Seeing it ſeemeth to give grace by the
worke wrought, vid. Queſt. 104. 106.
And

2.

Seeing that, whiche is conceyved of
baptiſme, may alſo, by Learners, be con-
ceyved of the Lords ſupper. And the ra-
ther becauſe a private communion (w)
and that only betweene the Miniſter and
one ſicke of the plague, is allowed by the
communion booke.

3.

w Rubr. 9. com of the ſick. ſee. 3.

Quære. *Whither theſe queſtions and*
anſwares touching the Sacraments, be on-
lie

Que. 133

lie by way of explanation, without any visible alteration, as his Maestie intended in the Conference, page 6. 86. and 87. and pretented by his Proclamation, 5. Martij 1603. Or be not rather an addition according to a demaunde made (it may be supposed) by some of the Cleargie, to D. Reynolds, in the conference, pa. 43.

Iudue. 1. Seeing there was nothing in the Catechisme of S. E. concerning the number & doctrine of the Sacramentes, and therefore nothing to be explaned.

2. But if the Bishoppes will needes haue these questions and answeres to be onely by way of explanation.

Que. 134. Quære. *Why the questions and answeres touching the Sacramentes, whiche was written by* Maist. Nowell (*that good man, and sound Divine*) *bee not put into the communion booke, rather than these.*

Induc. 1. Seeing the Catechisme of the communion booke with those, hath bene long in vse, (x) by direction of authoritie: and

(x) Edmund. Cant. k. 14 cons. at Lambeth 15. Maii, 1576

2. Seeing some of these be intricate, and therefore ought to haue bene avoided in the fondamentall instruction of a people, (y) according to his Maesties *gnomicall* and *canon-like* conclusion,

(y) Confer. pag. 44.

Quære

Quære: *Whither it may not bee feared, that the next supposed explanation (if it bee performed by the Prelates) may not (vnhappily) smell so much more of poperie, than this, by how much this doth smell more of poperie, than those questions and answeres whiche were written by good Maister Nowell.* Que. 135.

But whither these questions and answeres be only by way of explanation, or be a manifest addition.

Quære. *Whither it be not as lawfull for his Maiestie, by authoritie only of his proclamation, to bring into the Church the Liturgie of* Scotland. Que. 136

Seeing the Actes of Parliament, are only to be explaned by authoritie of Parliament, as may appeare by sundrie actes of explanation. Induc. 1.

Seeing the booke of 5. E. was confirmed by authoritie of Parliament, 5. & 6. Ed. 6. cap. 1. though it were but an explanation of 2. E. as is affirmed in that statute. And 2.

Seeing the addition onely of two sentences in the deliverie of the Sacraments, and those prescribed for the same purpose in 2. E. were now vnlawfull, because they were not in 5. E. but that they 3.

are

are specially warranted by 1. Eliz. c. 2.

Que. 137. Quære. *Whither a Minister teaching these questions and aunsweres in the* Church, *be not in danger of the statute.* 1. *Eliz.* Cap. 2.

Que. 138. Quære. *Whither a Bishop may lawfully refuse to confirme children, who can answere to the questions of the catechisme in 5. E. but not to these.*

Adde to the Cat ans. 7 44. They (*viz. Infantes*) doe performe them (*viz. faith and repentance*) by their suerties.

Que. 139. Quære. *Whither in this answere be not contayned this doctrine, That children who can not performe faith and repentance, by reason of their tender age are baptized, because they performe them only by their suerties.*

Induc. 1. Seeing by the 29. Canon, *No parent* shall either be vrged to be present, or admitted to answere, as Godfather for his owne childe.

If so

Que. 140 Quære. *Whither it bee the verie pure word of God, or evidently grounded vpon the same.*

Induc. 1. z 1 Cor. 7. 41. Seeing *Pauls* doctrine is this (z) *The vnbeleeving husband, is sanctified to the be-*

beleeving wife, and the vnbeleeving wife is sanctified to the beleeving husband, els were your children vncleane, but now they are holy. Whereby it is evident that infants bee holy, and therefore capable of baptisme, onely in respect of the faith of either of their parentes, vide Qu. 84.

Quære. *Whither an Infant whose parents and progenitours are all knowne to be Iewes, Turkes, or Pagans, may bee baptized, if Christians will be his suerties.* Quer. 141.

Quære. *Whither Infantes baptized privately, in feare and hast, and not living to haue their Baptisme solemnized, according to the communion booke, are lawfully baptized.* Qua. 142.

Seeing it may bee supposed, that in such haft, and feare of death, when they can not stay so long as to saye the Lordes prayer, they have not Godfathers and Godmothers by them, to performe faith and repentance. Indue. 1.

Quære. *Whither* Anabaptistes, *taking this to bee the doctrine of our Churches, may not also take occasion to confirme themselves in their hereticall denying the baptizing of the infantes of believers.* Qua. 143.

Quære. *Whither Christians, of wise hearted, and religious spirites, may not, by this* Qua. 144.

this doctrine, be occasioned to doubt, how, with a good conscience, they can bee suerties for, and vowe in the name of children, not their owne, when they are baptized.

aRub. after the Cat. *Whereas Godfathers and Godmothers are (a) onely witnesses of* Confirmation, *but in Baptisme, such suerties, as by whom infantes performe faith and repentance.*

B pr.aft.impos. of handes. 45. We make our humble supplication to thee for these children, vpon whom (after the example of thy holy Apostles) wee haue laid our hands, to certifie them by this signe of thy favour, and gracious goodnes towards thē.

Que.145. Quære. *Whither this avouchinge the Apostles their example, bee evidently grounded vppon the verie pure worde of God, and so a sufficient iustifying of* Confirmation, *and that by Diocesan Bishops only.*

Induc.1. Seeinge (1) they were not children brought to bee confirmed, as soone as they could saye in their mother tongue, the articles of faith, &c. (as is appointed in the Rubrique before *Confirmation*) but b Act.8. 12 17. & 19. 6 of ripe yeares, who (b) by, or with impo-

sition

sition of handes, receiued the *holy Ghost*, which (2) was not an ordinarie strengthning of the baptized in the grace of *Regeneration*, but a miraculous confirming of faith then newlie preached by extraordinarie giftes, as *Tongues* and *Prophesie*. Which (3) were given sometimes (c) without Imposition of handes, and before Baptisme. and (4) when faith was sufficientlie confirmed (in Gods iudgement) the miraculous giving of these giftes, aswell as of *healing* by imposition of handes, whiche (d) also the Apostles practized, did cease. So that it may seeme that Bishops may as well appropriate to them selves the charitable duetie of visiting the sicke, from and by the example the of Apostles their laying handes on the sicke to recouer them, as the honour of confirminge children by Imposition of handes, after their pretended example.

c Act. 10. 44.

d Act. 28. 8. Mark 16. 18.

Seeing the now Bishop of *Canterburie* hath not yet, nor ever can proove the ordination of a Diocesan Bishoppe lawfull, but of the scriptures, as in the conference page 36. he presumed he could doe. And therefore the example of Apostles, if it were of continuall vse in the Church, doeth not belong, much lesse is lawfull,

2.

restreyned to a Dioceſan Biſhop. Yea the ſaide Biſhop him ſelfe acknowledged in the Conference, pag. 34. that it was Saint *Ieromes* iudgement, *That the execution of Confirmation was restreyned to Biſhops only, rather for honour of Prieſthood, than for neceſſitie of the law.* And

Seeing the 25. artic. ſaieth, that *Confirmation hath growne of the corrupt following of the Apoſtles, and hath not anie viſible ſigne, or ceremonie ordained of God.*

These things well considered,

Que. 146. Quære. *Whither children confirmed may bee certified, by the ſigne of Impoſition of Dioceſan Biſhoppes their handes, of* Gods favour *towards them, more than the* (e) *Prieſtes and people were in trueth certified by* Hananiah, *his ſigne of breaking* Ieremiahs *yoke, that the yoke of the King of Babell ſhould bee broken, within two yeeres.*

e Ier. 28. 1. 10. 11. 13. 15.

Que. 147. Quære. *Whither the Biſhop can make this prayer in faith.*

Que. 148. Quære. *Whither people be not guiltie of this vnwarranted, vnfruitfull, and corrupt following of the Apoſtles, and of taking Gods Name in vaine, if they ſet their children thus to bee Biſhopped, vide Qu.* 128.

Quæ

Quære. *Whither this Bishopping ought not to bee reformed, as well as Extreeme Vnction is remooued, and that, not onely as extreeme Vnction was practised in the* Romish *Synagogue, but also as it was prescribed in* (f) 2.E. Qu. 149.

f Visit of the sicke.

Seeing this imposition of handes is now as idle a ceremonie, as extreeme Vnction. Induc. 1.

46. There shall none bee admitted to the holy communion, vntill such time as he can say the Catechisme, and be confirmed. Rub a confir. sect. 3.

Quære. *Whither this bee not to transgresse the commandement of God by the traditions of men, & that more haynously than the Pharisees did.* Qu. 150.

Seeing (g) they did not forbid children to honour their parentes, but onely excused them, by their tradition, and Induc. 1. g Math. 15. 3.4.5.6.

Seeing this Confirmation seemeth to be a corrupt tradition of men: vide Qu. 127. and 128 and 145. Wheras the holy Communion is an ordinance of Christ, so commaunded (h) by him to all christian people, that it seemeth (i) Christians receiued every Sonday in the primitiue churches. 2. h Lu. 22. 19. i Act. 20. 7.

Que. 151. Quære. *Whither a Minister should keep from the Communion such as can not say the Catechisme, though they be confirmed.*

Rub. b. Matri. sect. 1. 2. 47. The banes must be asked three seuerall Sōdayes or holy dayes, in the time of service, the people being present, & if the persons that would bee maried, dwell in diuerse parishes, the banes must bee asked in both parishes. And the Curat of one parish, shall not solemnize matrimonie betwixt them without a certificat of the banes being thrice asked from the Curate of the other parish.

Que. 152. Quære *Whither a Curate solemnizing mariage without banes asking according to the booke so earnestly requiring, and carefully prescribing the same, may not be indicted vppon the statute of 1. E. cap. 2. Notwithstanding he haue a licence according to the 62. Canon.*

Induc. 1. Seeing these Canons are said to be cōfirmed by vertue of an acte made in the

25.

25. yeare of King *Henrie* the eight, But that ſtatute provideth, *That no Canons ſhall be made, or put in execution by authoritie of the convocation which ſhall bee repugnant to the Statutes of this Realme.* But the Canon allowing licences to marie without banes asking, is contrarie to the booke eſtabliſhed by 1. Eliz. cap. 2. therefore of no validitie, except ſolemnizing of Matrimonie by licence without banes asking, according to the booke, be made lawfull by ſome later ſtatute.

Quære. *Whither the pariſh-clarke may not aske the banes.* Quæ. 153

Seeing to aske them is no proper duty of a Miniſter. Neither is he expreſly commaunded ſo to doe. Induc. 1.

48. With my body I thee worſhip, in the name of the Father, &c. In Matrim. when the ring is giuen

Quære. *Why theſe wordes bee not explaned, as it was determined in the conference, pag. 97.* Quæ. 154

Seeing it may ſeeme abſurd, that in a matter of ſo great importance, wordes ſpoken in the name of God, and in the face of his congregation: yea ſo nearlie concerning the matter in hande, ſhould be without ſenſe and vnderſtanding. Induc. 1.

Col. 3. after the suffrag. in matrim.

49. O God, who hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church.

Que. 155 Quære. *Whither these wordes sounde not in the eares of most people, as if Matrimonie were a sacrament as well as baptisme and the Lords supper.*

Iuduc. 1. Seeing the giving of a Ring may (by the most) be taken for the visible signe, as the vnitie betwene Christ & his Church is an invisible grace.

2. Seeing many things must be done by the Minister him selfe: For he must take the Bride at her fathers hande, and giue her to the man; He must giue the Ring, (first layed on the booke) to the Man, that he may put it on the Brides finger; Hee must ioyne their handes the second tyme together, and then (but not before) he must say, *Those whom God hath ioyned togither, &c.* As if Mariage were not mariage, except a Minister doe all this. &

3. Seeing in the first part of the Homilie of *Swearing*, *Baptisme* and *Matrimonie* are called Sacramentes, both for like cause,

cause, and without any difference.

Quære. *Whither this be not a solemne fathering of a lye vpon God.* Qua. 156.

Seeing (k) God ordayned mariage before the fall of Adam, when it could not be a mysticall representation of mariage betwixt *Christ* and his *Church*. Neither can any shew when God hath since consecrated the state of Matrimonie vnto such an excellent mysterie. Induc. 1. k Gen. 1. 22 24.

Quære. *Whither this part of the prayer may not well be put out, both in regarde of this vntrueth, as also in that it maketh this prayer like a monster with twoo heades.* Qua. 157.

Seeing this is a second exordium, and that (as it were) out of ioynt. Induc. 1.

50. The new married persons the same day at their mariage must receiue the communion. Rub. last in matrim.

Quære. *Whither a Communion be not as necessarilie required to the lawfull solemnization of matrimonie, as a Ring.* Qua. 158.

Seeing it is said, *The new maried persons must (and not may) receiue the communion.* Induc. 1.

Seeing the cõmunion doth more liuelie resemble vnitie betwixt Christ and his 2.

Church, and teacheth vnitie betwixt the Christian husband and the wife, than doeth a Ring. And

3. Seeing gold and siluer appointed by 2. E. to bee giuen with the Ring, as tokens of espousage, be not now required.

Qua. 159 Quære. *Whither the omission of the communion bee not as punishable as the omission of the Ring or Surplesse.*

Induc. 1. Seeinge wilfull refusing to vse the forme of common prayer and administration of the Sacraments, is grievouslie punished by 1. Eli. cap. 2. But no punishment is provided by that, or anie other statute, for only *omission* of rites and ceremonies, as being removeable, even by the same statute.

Visit of the sicke aft. his spec. confes. sion.

51. By his authoritie committed to me, I absolue thee from all thy sinnes, in the name of the Father, and of the Sonne, and of the holy Ghost.

Qua. 160 Quære. *Whither this absolution or freeing the sicke from the guiltines of his sinne, be not categoricall, absolute and actuall.*

Induc. 1. Seeing it is to be pronounced vpon a speciall cófession of some weightie matter

ter troubling the cõscience of the sicke, and that, not by the way of an hypotheticall applying of the word of reconciliation, but as a sentence definitiue in a iudiciall, set, and sacramentall forme.

Quære. *Whither this maner of absolution do not agree with popish absolution* In *and* By *the sacrament of* Pennance, *so called, and disagree with the* Absolution *in the beginning of morning prayer: where Ministers are saide to haue commaundement to declare,* (*viz.* by Preaching *and* Prayer, *as his Maiestie* (*l*) *soundly houldeth*) *to the penitent remission of sinnes, but those absolutely, and actually pardoned only by God.* Que. 162

(*l*) 1 Confer. pag. 8.

Quæte. *Why this forme of absolution is not explaned to take away all occasion of the antichristian error of popish absolution, rather than these wordes,* Or remission of sinnes, *thrust into the rubrick of the said* Absolution, *in the beginning of Morning prayer, and that without any sense, or cause, that can easily be perceiued And the rather, because the putting out of these words.* The same forme of Absolution shal be vsed in a private confession. *Which were immediatly before this absolution in* 2. *E.* doeth giue occasion, (*Now*

Que. 162

the King requireth further explanation) altogither to remooue the ſhew of popiſh abſolution.

Quære. *Whither this categoricall, abſolute, and actuall abſolution, be not gainſaide in the next collect, where the Prieſt prayeth that God would not impute to the ſicke* his former ſinnes.

Qua. 163

Induc. 1. Seeing the Prieſt having the authoritie of Chriſt, as is here ſaid, hath alreadie actually abſolved, or freed the ſicke frō all his ſinnes in the name of God. Whereas after Baptiſme prayer is not made, (m) but thanks giving for *Regeneration*.

m Col 2. croſſing.

Quære. *Whither authoritie to forgiue ſinnes categorically, abſolutely, and actually, be committed to the Prieſt, either by Chriſt, or the Biſhop at his ordination.*

Qua. 164.

Induc. 1. Seeing (n) Chriſt prooved him ſelfe to haue ſuch authoritie, & ſo freed him ſelfe from the imputation of blaſphemie, by ſhewing him ſelfe able, by his owne power, to heale a man ſicke of the palſey, (o) which was a manifeſt argument of his *Godhead*. But the *Godhead* is not imparted to the Prieſt, therefore ſuch authoritie is not imparted vnto him.

n Math. 9. 2. &c.

o Ioh. 5, 17. Act. 3. 12.

2. Seeing the wordes which the Biſhop muſt

muſt ſay to the Prieſt, when hee layeth handes vpon him, viz. *Whoſe ſinnes thou doeſt forgiue, they are forgiuen*, doe not giue him ſuch authoritie. For no ſuch thing is required of him, in all the queſtions going before, neither giuen vnto him in the moſt effectuall wordes of *Ordination* next following, viz. *Take thou authoritie to preach the word of God, and to miniſter the holy Sacramentes in this Congregation, &c.* And it is to bee noted that it is not ſaid in his ordination, *Take thou authoritie to forgiue ſinnes*, but *Receyue the holy Ghoſt, whoſe ſinnes thou forgiueſt*, &c. Meaning thereby not the eſſence, but the *gift of the holy Ghoſt*. What the gift is, appeareth by theſe wordes immediatly followinge in the ſame ſpeach: *And be thou a faithfull diſpenſour of the worde of God, and of his holy Sacramentes*. As if it were ſaide in plaine wordes, thus: All they, who repent and beleeue the word of reconciliation, preached by the Miniſter of the Goſpell in the power and evidence of the ſpirit, and ſealed by the ſacramentes adminiſtred by him, ſhall verely obtayne for giuenes of ſinnes.

Quære. *Whither authoritie to forgiue ſinnes,* Quæ. 15

sinnes, in any sense whatsoever, be comitted, by Christ, to a Priest, so called, whose lippes preserue no knowledge.

Induc. 1. Seeing (p) Christ sendeth his Ministers, as to baptize, so to preach.

p Math. 28. 19.

2. Seeing (q) the word of reconciliation is not committed to them.

q 2. Cor. 5. 19. 20.

3. Seeing (r) they are not disposers of the mysteries of God, and therefore not to be esteemed as the ministers of Christ, and

r 1 Cor. 4. 1. 3. 4. Seeing the booke of ordayning Bishops, Priestes, and Deacons, committeth the authoritie to none, but such as it supposeth able to preach.

Rub after com. of the sick, fo. 4. 52. In the time of the plague, Sweat, or other such like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses for feare of the infection, vpon speciall request of the diseased, the Minister may alone only communicate with him.

Quæ. 166 Quære. *Whither this communicating of the Minister onely with the sicke in their*

their houses may not be deemed vnlawfull.

Seeing the wordes of the institution be (s) *Take yee, eate yee*, and not, *Take thou, eate thou.* Induc. 1.

s Math. 26. 26.

Seeing private masses, though in publike places (t) be iudged vnlawfull *quatenus priuat.* 2.

t Iewel. reply pa. 1.

Seeing lacke of companie is esteemed in the second section of this Rubrique, (though it be not in the same rubrique of 2.E.) as iust an impediment to this private communion, as *Extremitie of sicknes in the partie visited.* 3.

Seeing the communion which is to be receyued often, according to the exhortation contreyned in the preface before the communion for the sicke, and (v) only by such as can examinie thē selves, can not bee more necessarie than baptisme, which is not to be reiterated, and is to be ministred to infantes who can not actually beleeue. But no necessitie can instifie private baptisme in established Churches, vid. qu. 108. And 4.

v 1 Cor. 11. 28.

Seeing Sacraments be effectual (according to the 25. art.) becausse of Christs instition, and promise, But private communions haue neither institution nor promise, vide Qu. 66. 5.

Quere,

Quæst 67. Quære. *Whither it bee not inconvenient that a Minister, being a publike person, should communicate (when private persons dare not) with such, as are sicke of contagious diseases.*

Induc. 1 Seeing thereby the whole congregation (whereto, and not to sicke persons in private houses, he is authorized, by his ordination, to minister the sacraments, as in Qu. 164.) may be eyther indangered, or disappointed of his ministerie. In regard of both which, or like considerations, the 67. canon dispenseth with Ministers concerning their visiting the sicke, when the disease is knowne, or probably suspected to bee infectious.

Induc. 2. Which is not repugnāt to this rubrique confirmed by statute, because it is not here said, that the Minister *Must alonely communicate with the sicke.* And in regard only of the second inconvenience, it is provided (w) in 2. E. that the communion of the sicke bee not celebrated when thereby *Publike service may bee letted.*

(w) Rub. b. com. of the sicke. se. 2.

Que. 168. Quære. *Whither this yeelding to the speciall request of the sicke of the plague be not scādalous, that is likely to confirme them, and other simple and superstious people*

people in theſe errours, viz. That the Lords Supper, as well as Baptiſme, (1) is abſolutely neceſſarie, *and* (2) giueth grace ex opere operato.

Quære. *Why this ſection of this rubrique ſhould be more than was in 2. E. & Annointing ſicke with oyle, there preſcribed,* be left out. *Qua.* 169

Seeing the one tendeth to ſuperſtition as well as the other. Induc. 2.

55 The Prieſt meeting the corps at the church ſtile, ſhall ſay, or els the Prieſtes & Clerkes ſhall ſing, and ſo goe either vnto the Church, or towards the grave. Rub. b. Buriall.

Quære. *Whither this meeting and ſaying or ſinging bee not both ſcandalous tending to the confirmation of ſimple people in a ſuperſtious opinion of burying the dead, and alſo, The taking of Gods name in vaine.* *Que.* 170

Seeing people are too much addicted to ſuperſtitious vanities about their dead, as *Croſſe towels Candles burning ouer them, Amet wand, Ringing, &c.* And Induc. 1.

Seeing this ſaying or ſinging of ſcripture ſentences, though in them ſelues, ſuch as may edifie the liuing, yet beeing 2.

ſaid

said or sung in going before the corpes, may seeme rather an hallowing of the ayre than an edifying of such as follow the corpes. Of whom the neareſt are full of mourning, the fartheſt off are out of hearing to discerne, and all in passing. So as in likelihood, they doe not, or can not attend.

Que. 171 Quære. *Whither it were not more convenient, that this charge of burying the dead (if there must needes bee something said or sung) were laid vpon the clarke.*

Induc. 1. 2 Luk. 9. 59 60. Seeing (x) the Miniſter is ordained by Christ for the living, and not for the dead.

Seeing authoritie hath laden the Miniſter with busines in behalfe of the living, As in this booke with common prayer, whereof by the 14. Canon, hee must not diminish the leaſt parte for any cause whatsoever; with Administration of Baptisme, and of the Lords Supper, and these both publike and private; with Catechizing, which (y) must bee performed, diligently Sondayes & holy dayes, halfe an houre before Euensong; with *Solemnizing Matrimonie, visiting the sicke*, and *Churching of women*. And in the booke of Ordination, with Preaching,

y Rub. a. Confir. sec. 1

thing; Driving away ſtrange doctrines; Private exhortations; Diligent reading the ſcriptures; Diligence in ſuch ſtudies, as helpe to the knowledge of the ſame; Miniſtration of Diſcipline; and making peace among his neighbours.

Seeing the three ſentences, and prayer following may be ſung by the clarkes. 3.

Seeing by the next rubrique, earth is to be caſt vpon the body, by ſome ſtanding by, and not by the Prieſt, as was appointed by 2. E. and 4.

Seeing the mortalitie of the laſt plague 1603 was ſuch, that if, in ſome pariſhes in and about *London*, the Miniſter had buried all the dead him ſelfe, there had bene litle ſervice, much leſſe preaching, ſome Sondayes togither. 5.

54. That we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation, & bliſſe both in body and ſoule, &c. Amen. Col. a. the L. prayer in buriall.

Quære. *Whither this prayer bee not confident, touching the ſalvation of the dead now buried.* Que. 172.

Seeing it not only preſumeth the now bu- Iuduc. 1.

buried, to be saved, with all other departed in the true faith, but also prayeth, that all present at the buriall, may be saved with the now buried, as beeing their brother. and

2. Seeing while the earth is casting vpon the body, the Priest is directed to say, *We commit his body to the ground, in sure and certain hope of resurrection to eternal life*

Quæ. 173. Quære. *Whither this bee a prayer of faith.*

Induc. 1. Seeing we can not be assured, that all at whose buriall this prayer is to be said, depart in the true faith, especially if the now buried were a notorious wicked liver, and died without repentance.

Quæ. 174. Quære. *Whither this be not prayer for the dead.*

Induc. 1. Seeing *perfect consummation & blisse both in body and soule seemeth to bee desired* as well for the now buried brother, and all other departed in the true faith, whose soules only (as yet) be in felicitie, as for the living. If so,

Quæ. 178 Quære. *Why we many not as well say,* We commend into thy handes of mercie the soule of this our brother departed, *appointed in 2. E. to be saide, While earth was casting on the corpes,*

Seeing

Seeing th'one hath no more warant from Gods word than th'other. Induc. 1.

Seeing they can not haue perfect conſummation & bliſſe, both of body and ſoule, whoſe ſoules are not in the handes of mercie. But they whoſe ſoules are in the handes of mercie, are ſure, without all doubting, to haue perfect conſummation, and bleſſe both in body and ſoule: and therefore that may bee affirmed, touching all ſuch, which papiſtes affirme of all Martyrs, viz. That he wrongeth them who prayeth for them. 2.

Quære. *Whither prayers appointed to be read by a Miniſter, at the grave, and in ſuch wordes as theſe, may not feed ſuperſtition as much as ringing (contrarie to the 67. Canon) more than three ſhort peales, one after death, another before buriall, and a third after buriall.* Que. 176.

If there be no remedie but that ſomewhat muſt be ſaide at the buriall of the dead;

Quære. *Whither it be not leſſe ſcandalous, that ſomewhat els bee read, and not prayers, and thoſe at the grave, and onely by a Miniſter.* Que. 177

Seeing not onely theſe wordes, *Wee commend into thy handes of mercie, the* Induc. 1.

ſoule, &c. and certaine ſuffrages, and the communion are left out of a. E. But alſo ſundrie Pſalmes, which might bee read with as litle daunger of offence, as anie prayer now to bee vſed at the buriall of the dead.

55. The thankes giving of Women after childbirth, commonly called Churching of women.

Qua 178 Quære. *Whither the ſervice vnder this title, may bee truly and properly called* Thankeſgiving.

Induc. 1. Seeing euery thing, or action, taketh denomination from the more principall part. But the Pſalme, ſuffrages, and collect following, do all, in expreſſe termes, deſire Gods helpe to women churched. As for thankeſ-giving, if there be anie, it is by implication. Whereas *Thankesgiving* (according to the nature thereof) ſhould be in as expreſſe & heartie tearmes as may be, eſpecially when it is pretented to be publique, and ſolemne, As it is in the communion, & for our Gracious Queene *Anne* her ſafe deliverance.

Qua. 179 Quære. *Whither weake and ſuperſtitious womẽ may not be occaſioned to think this ſervice rather a* Purification (*which*

were

were (I wish) than thankes-giving.

Seeing they heare no expresse thankes for their deliverance past, but only prayer for future helpe, namely to walke in their vocation, As if women were by childbirth vncleane, and therefore vnfit to goe about their busines, vntill they be purified. Induc. 1.

Seeing many women will not stirre out of their doores (bee they never so strong) till they goe to be churched, and then (forsooth) they must bee vailed or muffeled, as if they were ashamed of some pollutiō, to be cleansed by churching; and 2.

Seeing this service is called *Churching of women*, both commonly, & vpon the toppes of the pages of 5. E. the K. B. and the booke that was in Qu. *Elizabeths* time being verbatim the same that was in 2. E. where it is intituled, *The order of the purification of women*, And 3.

Seeing women to bee churched, must kneele downe (as they are appointed in the next rubrique) in some convenient place, nigh vnto the place where the cōmunion table standeth, which (in effect) is all one with the wordes of 2. E. in the same rubrike, viz. *Nigh vnto the Queere,* 4.

doore, and *the Minister standing by her, must say, &c.* And by the last rubrique, teaching this service, they must *offer accustomed offerings*. In all which there seemeth to be an imitation of *Iewish purification:* (z) For women then to be purged for the issue of their blood, were to come to the doore of the Tabernacle, there to offer their accustomed offrings, and the Priest was to make an attonement for them, & then they were cleane.

z Leuit. 12. 6. 7. 8.

Qua. 180. Quære. *Whither the Minister may not in godly discretion alter this forme of service.*

Induc. 1. Seeing it carieth such a shew of *Iudaisme*, and

2. Seeing it is presently saide in the next rubrique, *The Priest shall say these wordes, or such like, as the case shall require.*

Rub. a Chu. 56. If there be a communion, it is convenient that the woman receiue, who cõmeth to giue her thankes.

Qua. 181 Quære *Whither this supposed* Thanksgiving *ought not evermore to be publike.*

Induc. 1. Seeing it is called *Churching of women.*

Seeing

Seeing women to be churched, muſt kneele in ſome convenient place nigh vnto the place, where the table ſtandeth, and 2.

Seeing it is convenient that they receyue the communion, which is not to be miniſtred in private houſes, but in caſe of ſicknes. If ſo, 3.

Quære. *Whither Miniſters are not to be cenſured who church women at home.* Quæ. 182.

Seeing thereby they confirme women either in pride, if they be able to go to church and wil not, or in ſuperſtition, if being not well recouered, they yet muſt needs be churched, when their moneth is out. Iuduc. 1.

Quære. *Why churching of women is ſo earneſtly vrged vnder the preteńce of Thankes giving, and yet this conuenient receiving (the only apparant ſigne of thankes-giving required) is ſo generally neglected.* Quæ. 183

Seeing women are generally ſuffered to depart, as ſone as the prieſt hath prayed ouer her, though there bee a communion. And Induc. 1

Seeing this permitting them ſo to depart without ſome neceſſarie cauſe not knowne of, before they come to church 2

(for they need not come, but when they are best able, there beeing no certaine time appointed them) doeth confirme them in a superstitious opinion of the prayer, and in the neglect of thanks giving, pretended.

Que. 184 Quære. *Why* Crossing, *judged to be no part of Baptisme touching the effect and substance, is so grievously urged, & this so necessary a part of thanke-giving so generally neglected.*

Pref. to the Comm. 57. Brethren, In the primitiue Church there was a godly Discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penaunce, &c. In stead whereof, vntill the saide Discipline may bee restored againe, (which thing is much to bee wished) it is thought good that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27. chap. of Deut.

Quære:

Quære. *Whither by* Primitiue Church *be meant the Church gathered, gouerned, and first established by the Apostles themselues, or some age of the Church since the Apostles.* Qua. 185

Seeing there can be but one *first state* of the Church. If the former, Induc. 1.

Quære *Whither an untrueth bee not here inioyned to be solemnely tolde in the pulpit.* Qua. 186

Seeing the scriptures speake not one worde of *Lent*, not of doing penance at any one time of the yeare. No doubt excommunicated persons made some satisfaction to the church before they were absolued. But hence to conclude, that therefore penance was done in the beginning of Lent, is like the assertion of the 31. Canon, That auncient Fathers were led by the example of th'Apostles to giue ordets, onely on the 4. Sondayes which immediatly follow the 4. *Ember weekes*. Whereas (a) the Apostles fasted and prayed at any time when soeuer they commended any to the worke of the Lord. And (b) the Ember weekes were but three in one yeare, *That Wheat, Wine, and Oyle might haue better increase*, vntill Pope *Calixtus* made them Induc. 1.

a Act. 13. 2. 3 & 14. 23.

b Reliq. of Rome fol. 169. 170.

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a Act. 13. 2. 3 & 14. 23.

b Reliq. of Rome fol. 169. 170.

foure, because the Iewes (as he saith) fasted foure times in one yeare.

These things considered,

Que. 187 Quære. *Whither it may not be thought that other corruptions, as the signe of the Crosse in the 30 canon, vid. Quere. 103. Induc. 7.) though of later time, be yet vntrely said to be derived from the primitiue church. And the rather because Lent (at the first (c) beganne the sixt of January, and ended the sixteenth of February, and after that, a certaine Synode holden at* Nice, *and Pope* Telesphorus *ordayned that it should beginne, and ende before Easter, as it is now vsed.*

c Ibid. fol. 168.

If by *Primitiue Church* some *age* of the Church since the Apostles, bee vnderstood,

Que. 188. Quære *Whither Papistes may not as well draw downe the primitiue Church, thereby to countenance other their superstitious vanities.*

Que. 189. Quære. *Whither pretended antiquitie of times since the Apostles can iustifie our vsages, rites and ceremonies, prescribed, in imitation of those times.*

Induc. 2. Seeing other popish vsages, rites, and ceremonies are not iustified thereby, &

Seeing *antiquitie* more ancient, pure,

and

and apostolicall had no such visages, rites and ceremonies.

Quære. *Whither it be a prayer of faith, earnestly to desire that notorious sinners be put to open penance, onely or chiefly in the beginning of Lent.* Qua. 190

Seeing such deferring to satisfie the church is many wayes inconvenient: for the zeale of such offendours against their committed sinnes, may by delay of time, be cooled, and the penance accordingly performed, to the lesse edifying of the church, and many may the rather be drawne to, or hardened in wicked wayes by such notorious examples, when satisfying of the church is thus deferred. Induc. 1.

Seeing this supposed practise of the primitive church hath no warrant, nor example in the word of God; and 2.

Seeing it sauoureth to strongly of a superstitious regard of times, rebuked by the Apostle, Gal. 4. 9. 10. 3.

Quære. *Whither by these wordes,* At this time, *the beginning of Lent be not only understood.* Qua. 191

Seeing these curses are appointed to be read in stead of the discipline that was in the beginning of Lent. Induc. 1.

Seeing the title of this service in 2. E. 2.

was

this, *The first day of Lent commonly called Ashwednesday.*

3. Seeing no other time is so much as described, notwithstanding the title of this service in the K.B. be, *A commination &c. to be used divers times in the yere.*

4. Seeing generally it is never used, but vpon Ashwednesday. If so,

Qua. 192 Quære. *What cause, free from superstition, can be giuen why this* Cõmination *should be annexed to Ashwednesday.*

Qua. 193 Quære. *Whither this seruice bee euidently groũded vpon the verie pure word of God.*

Induc. 1. Seeing it is called *A Commination* receiving denomination from the curses, which are solemnely by the Minister & that in the pulpit, to be pronounced, and by the people particularly bee answered with *Amen.*

2. Seeing such a service may seeme as vnwarrantable an imitation of the *Lenites* their pronouncing of curses vpon moũt *Ebal*, which was neuer but once, as were an imitation of the Priest, who in Numb. 5. 21, 22. was conditionally, so curse suspected wifes so oft as occasion was given

3. Seeing * Ministers of the New Testa- * 1 Cor. 3 & 5. 19. ment, to whom the word of reconciliation

ation is committed, are miniſters not of the letter which killeth, but of the ſpirit which giveth life, And therefore it may ſeeme, that no part of their ordinarie ſervice ought to be ſuch as may iuſtly bee denominated a *Commination* in regard of a ſolemne, and miniſteriall pronouncing of curſes.

58. Bee fauourable to thy people which turne vnto thee in weeping, faſting, and prayer. Col. laſt in Commination.

Quære *Whither ſimple, or ſuperſtitious people may not be ſcandalized, or occaſioned by this ſervice and prayer in the beginning of Lent, to conceyne an opinion, or to be confirmed in the ſame formerlie conceyved, viz. That they ſerve God by forbearing fleſh in Lent.* Quæ. 194

Seeing not only this ſeruice and prayer, but alſo the Collect, Epiſtle, and Goſpell of *Aſhwedneſday*, called in the title ouer them, *The firſt day of Lent*, runne likewiſe vpon *Turning to God in faſting and prayer*, and the Collect and Goſpell of the firſt Sõday in Lent ſeeme to groũd Lentes faſt vpon Chriſt his faſting fourtie dayes in the wildernes. Induc. 1.

Quære. *Whither the annexing of this* Quæ. 195

pre-

pretended turning to God in fasting and prayer to Lent, be evidently grounded vpon the verie pure word of God.

Induc. 1. Seeing religious fasting is (by the word) a sanctified meane to fitt the outward man to more than ordinarie humilitie, that the inward mā may be more than ordinarily earnest in prayer. Which more than ordinarie humilitie and fervencie in prayer, follow extraordinarie occasions, & they doe not certainly happen at fore-appointed times, vid. q. 3.

2. Seeing the Homilie of fasting, in the second parte, doeth teach, that all times serve not for fasting, but onely when (as Christ saith) *the Bridegrome is taken from vs*, that is (as the Homilie expoūdeth) whē there is cause of mourning, by publike, or private afflictions, and then (saieth the Homilie) it is a fitt time for all sortes of people, to humble themselues by fasting & to pray (in these verie wordes,) *Be fauourable to thy people, &c.* But publike afflictions doe not certainly happen in Lent more than at other times; therefore it may seeme to be without sufficient reason, that fasting & prayer should be tyed to Lent, and

3. Seeing his Maiestie (as it is credibly repor-

ported) hearing the collect vpon the first Sonday in Lent, did affirme blasphemie therein to be conteined, because it groūdeth the Lent fast vpon a speciall manifestation of *Christ his Godhead* (d) in that he fasted fourtie dayes, yea so, that he was not hungrie, till they were expired. dLuke 4. 2.

Quære. *Whither this fasting and prayer togither considered with the Collectes, Epistles, Gospelles, and Commination, be not contrarie to the intendement of 5. Eliza cap. 5.* Que. 196.

Seeing that statute punisheth, as spreaders of false newes, such as by writing, or open speech shall notifie, that any eating of fish, or forbearinge of flesh in Lent, or other fish dayes, mentioned in that statute, is of the service of God, otherwise than other politike lawes bee. Wherevnto accordeth the doctrine of the late mentioned Homilie, confirmed about the time of the statute by the 35. arti. vide Qu 50. Indue. 1.

Quære. *Whither this Commination, fasting and prayer, togither with the Collectes, Epistles, and Gospells of the first day of, and first Sonday in Lent, may not bee spared, as well as the saide Disci-* Que. 197.

cipline ſuppoſed to haue beene in the primitiue church, at the beginning of Lent.

Iuduc. 1. Seeing (as it ſeemeth) they paſſed, as they were founde in 5. E. in the beginning of our late moſt gratious Queene Elizabeth her bleſſed reigne, without that dew conſideration had, and difference made betweene faſting dayes and fiſhe dayes, which the ſtate afterwarde made, and tooke knowledge of (e). As the Maſſe, and opinion of Real preſence were not remooved, when the ſtatute of 1. Ed. 6. cap. 1. was firſt made, and therefore that ſtatute thē ſoūded that way (f).

(e) Raſt. col. of ſtat. pa. 195.

(f) Rub. a cō. ſec. 4.

But in 5. E. not onely ſundrie wordes and ſpeeches ſignifying as much in 2. E. were remooued, but the opinion of reall and eſſentiall preſence was quite diſclaimed: and

2. Seeing the ſaide Homilie further teacheth, *That Gods Church ought not, neither may be ſo tyed to any order of faſting deviſed by man, but that it may lawfully recede wholy from the ſame, when it tendeth to ſuperſtition, Becauſe Chriſt for that cauſe* (g) *aboliſhed the tradition of Elders touching waſhing,* (h) *And the Apoſtles would not burden the Churches, but with thinge neceſſarie.* But this Commu-

(g) Mark 7. 2. 5. 7.

(h) Act. 15. 28

mination, fasting, &c. tyed to the beginning of *Lent*, tend to superstition (as generall experience prooveth) and is not necessarie, therefore may bee as well spared, as the said Discipline.

Generall Quæres.

Quære.

WWither reasonable & indifferent men may not thinke that Bishops either make an idoll of the booke of common prayer, as being so perfect, that it can not bee amended in any part, or knowing it to bee ruinous, feare that no part can bee repaired, except all be reedified. Qua. 198

Seeing all that litle is not amended by explanation, as was determined by his Maiestie in the conference, vide Qu. 118. 120. 154. Indue. 2

Seeing the late Archbishop of Canter- 20

arbutie (as is credibly reported) took such a grief (discovered by these or like wordes *Good Lord when shall wee know what to trust vnto*) at his Maiesties condemning the said collect on the first Sōday in Lent, & saying, *It should be reformed*, that he presently fel into his palsey, was caried from the court, & died shortly after. and

3. Seeing the translation of the Bible was long since amended, but the translation of the Psalmes, Epistles, and Gospels, left vnreformed, though there bee therein many grosse corruptions, as may partly appeare by *The abridgement of the Ministers of Lincolne Diocesse*. Except. 1. arg. 5. 6. 7.

Qua. 199 Quære. *Whither it bee not necessarie, that the booke of common prayer bee reviewed and reformed.*

Induc. 1. Seeing King *Edward* the sixt in his letter to the rebelles of *Cornewall* and *Devonshire*, writeth thus of the Communion booke then established. (i) *As for seruice in the English tongue hath manifest reasons for it, and yet perchance seemeth to you a new service, & yet in deed is none other but the olde, The selfe same wordes in English which were in Latine,*

i Holinshead vol. 3. pag. 1005.

sa-

saving a few things taken out, so fond, that it had beene a shame to haue heard them in English, As all they can iudge, which list to report the trueth.

Seeing in the K. B. booke, there be so many things questionable, & offensiue. 2.

Seeing about 277. (as is credibly reported) were in question about the first of Nouember 1605 for *Not subscribing, or nor conforming*, wherof about 70. were deprived of their livings, about 113. not suffered to preach, and about 94. were vnder admonition: and 3.

Seeing the communion booke which was in 2. E. was reviewed and reformed in 5. E. and that the rather by reason of the scrupulousnes of Ministers in those dayes, as may be gathered by the statute of 5. Ed. 6 c. 1. 4.

Quære. *Whither Ministers be lawfullie deprived, suspended, or otherwise molested, and troubled for not subscribing, or not conforming to the K. B.* Qua. 200

Seeing Ministers are grieuously to bee punished, who vse, in divine & publique service, and administration of the Sacramentes, any other booke of common prayer than that which is prescribed in the statute of 1. Eliza. cap. 2. Induc. 1.

2. Seeing by the same statute None other booke must be so vsed, but that in 5. E. neither that otherwise than onely with such alterations, additions, and corrections, as are expressed in the statute, and

3. Seeing the K.B. hath many mo alterations, additions, and corrections than are expressed in that statute, as appeareth in these Queres 5. 12. 13. 14. 27. 36. 113. 121. 137.

But suppose the K.B. (as it is) were established by authoritie of that statute, yet,

Quæ. 201 Quære *Whither Bishops may not lawfully forbeare to deprive, suspend, or otherwise to molest ministers, for not subscribing, or not conforming thereunto, according to the canons* And if they may, *Whither they may not bee thought to preferre popish and idle ceremonies (as crosse and surplice) before other more necessarie partes ob Diuine seruice prescribed in the booke of common prayer.*

Induc. 1. Seeing Ministers are verie willing to Subscribe according to the statute of 13. Eliz. cap. 12.

2. Seeing that statute requireth not subscription of Ministers already admitted, Of which minde his Maiestie seemeth to

be

be, as may be gathered from his reason (k) given in the case of requiring subscription before admission, viz, *Turpius ejicitur quam non admittitur hospes*, that is, A guest is more dishonestly turned out of doores than not receyued in. k Confer. pag. 91.

Seeing it seemeth that either the Bishops and convocation may not law fullie require another subscription, especially vpon paine of loosing a subiectes freehold, than that which the statute requireth, Or that it belongeth not to the Parliament to require of ministers any subscription concerning religion, vpon paine of deprivation. But the now Archbishop of Canterbury made a submission in the first session of this first Parliament holden by King *Iames* for pleading an inhibition from the Convocation, whereby Bishops were forbidden to conferre as they were Barones of the Parliament in a Committee for the making a law touching *Subscription* and *Ceremonies*. 3.

Seing some of the Bishops them selues (namely the Bishop of *Winchester*) professe, they will not subscribe to everie thing conteyned in the booke of cómon prayer. 4.

5. Seeing the omission of the forme of common prayer. viz. so much, as is to be said, or sung, is punishable by 1. Eliz. cap. 2. but not the omission only of rites, and ceremonies alterable by the statute, as is shewed in the *Triall of subscription.*

6 Seeing the statute of 1. Eliz. cap. 2. requireth other ceremonies in administring the communion, than the 58. Canon doth.

7. Seeing canons haue no warrant by 25. Hen. 8. cap. 19. if they be contrarie to anie statute:

8. Seeing Bishops seeme litle mooued by the generall neglect of catechizing, according to the booke, vpon Sundayes and holy dayes, & do not require, much lesse vrge the solemnizing of private baptisme, nor the celebration of the holy communion in cathedrall Churches, euery Sonday at least, nor new maried persons, and women at their thankf-giuing to receiue, though they bee partes of the very forme of common prayer, & things more conuenient than rites and ceremonies

9. Seeing it is not heard that Bishops haue deprived or suspended any minister not *able to answere and rēder to the Ordi-*

Ordinarie an account of his faith in Latine, &c. or having a speciall gift or ability to be a Preacher, though it be inacted in 13. Eliz. ca. 12. That all the admissions of such to benefices, and all tolerations and licences of such be meerely voide in law, as if they were neuer made: and

Seeing Bishops may at their pleasure, without daunger of law, chaunge their will, or rather wilfulnes in persecuting their brethren, whereas ministers cannot compel their cōsciences to subscribe and conforme according to the canons. 10.

Quære *Whither it be not daungerous both to the Church and common Wealth, in these desperate times, to deprive, suspende, or stop the mouthes of godly Preachers for needlesse ceremonies, and a lawlesse subscription.* Quæ. 202.

Seeing so many diligent Preachers, vnblameable for thier conuersation, stand out against subscription, and conformitie so pressed, and that onely of conscience, as they will iudicially sweare, if by authoritie they shalbe required, & many mo are likely to stande out too, if subscription and conformitie were generallie and indifferently vrged according to the Canons. For the conscience can not Induc. 1.

be compelled.

1. Seeing it is his Maiesties iudgement, that (l) *Subita evacuatio est periculosa.* If a ſuddaine emptying the Church of dumbe dogges, and idol ſhepheards, be daungerous, much more daungerous is emptying the Church of Preaching miniſters, and faithfull Paſtors

l Confer. pag. 52.

3. Seeing it can not be thought, but as the King of *Aram* (m) could not abide *Eliſha* by whom his wayes were diſcouered, but muſt needes be ridde of him, ſo the King of Locuſtes (viz. the Pope) and his inſtruments can not abide faithfull Preachers, as beeing ouer-vigilant watchmen for their turne. If then Papiſtes be troubled in their practiſes by ſpirituall watchmē, no merualle though they bende them ſelues and lay their plottes with more ſecuritie, when ſo manie vigilant watchmen be put from their ſtandinges.

m 2. King. 6. 9. &c.

4. Seeing the treaſonable *Wardwoord* (wherewith ſome too neare his Maieſtie is thought to bee too well acquainted) doeth in the ſecond page of the preface, expreſly adviſe Proteſtantes, *to keepe downe* Puritanes, till *The Catholike partie hath alſo ſome poyſe & ſway in the balance*

lance against them: and

Seeing the Bishops are so earnest to preserue their miter by persecuting Ministers not yeelding to ceremonies (without which Bishops can not stand) vnder pretence of his Maiesties Proclamation, dated the 16. of Iuly 1604. that they cannot attende the safetie of the Crowne by persecuting popish Recusantes, according to their commission, and vigilant discovering of Priestes according to his Maiesties proclamation, dated the 22. of March 1603. And therefore no mervaile though Papistes gather head, and heart, to blow vp King and State, Whom God preserue for Christ his sake AMEN.

A Quære.

A Quære touching kneeling in the act of receiving the Sacramentall elements.

Newly printed, and ioyned to the *Quæres* going before.

Quære: *Whither people be directly & plainly commaunded by the booke of common prayer, to kneele in the acte of receiving the Sacramentall elements*, Seeing

Induc. 1. THe late Canons do not inioigne the people to kneele in the saide acte of receiving. Therefore in the Quære is only the booke of common prayer mentioned. Indeed the 27th Cano forbidderh the Minister (as being perhappes subiect to the constitution of the convocation: whereynto, by his chosen Clerke hee is supposed to give consent) wittinglie to administer the communion to anie but to such *as kneele*. But what is this to the people, who by no procurators, or substitutes, gaue any consent to those Canons? And the rather is this to bee observed, because the 18th Canon setteth downe

downe particular directions for all due reverence to be vsed in every part of diuine seruice: yea expresly directeth all maner of persons reverentlie to kneele, when the generall Confession, Letanie, and other prayers are read, and yet doeth not require the people to kneele in the saide acte of receiving.

Now all, in the booke of common prayer, that seemeth to commaund the people to kneele in the said acte of receiving, is the rubrique next before the distribution of the Sacramental elements, viz. *Then shall the Minister first receive the communion in both kindes him selfe, and after deliver it to the people in their handes kneeling.* But this rubrique doth not directly and plainly commaund the people now to kneele. For in *Grammaticall* cõstruction, it is altogether doubtfull, whether *kneeling* be referred to the Minister delivering, or the people receiving. 2.

It may seeme, that, as the Convocation Anno 1562. would not, by their articles of Religion, tye the Ministers to any one sense touching the maner of Christ his descent into hell, as did the articles of religiõ in King *Edward* the sixth his time; 3.

so

ſo the ſtate, in the firſt yeare of bleſſed Queene *Elizabeth*, intended not to tye the people to any one geſture in the acte of receyving the Sacramentall elements. So that the meaning of this worde *Kneeling* (ſuppoſe it were immediatly ioigned with the word *People*) may be this, *To the people, though he finde them kneeling.* For, by the rubrique next before the generall confeſſion in the beginning of the communion, all were ſet vppon their knees. After that and before the acte of receiving, the Miniſter is twiſe directed to ſtand. But ſo are not the people. Therefore this rubrique may be deemed to ſuppoſe, but not directly and plainlie to commaund the people now to kneele.

4. For it may be as well ſuppoſed, that the people bee not directly and plainly cõmaunded to receiue in a geſture much differing from that which it may ſeeme the Miniſter is expreſly directed to vſe in the ſame acte. But the Miniſter is not directed by this rubrique to kneele. Seeing there is herein no mention of kneeling before he be directed to deliuer the communion to the people, and, who would ſuppoſe that he ſhould kneele ſo many times as there be communicantes? And

in the rubr. next before this he is expreſ-
ly cõmanded to ſtand: whereas in the ru-
briq. next before this, as it was in K. *Ed.*
the 6. his former booke of commõ prayer, the Prieſt is directly commaunded to kneele. So that it may bee a Quære. Whither the Miniſter who doth not ſtand in the acte of receiving, may not be indicted, & conſequently it may be an other Quære, Whither he may not be alſo lawfully troubled for not miniſtring the communion to ſuch as doe not kneele, eſpecially by ſuch as are without law, raiſed from their ſeates to come to raile about the communion table.

That it may (yet) further appeare how vnwilling the ſtate, in the beginning of Q. *Eli.* raigne, ſeemed to be directly and plainly to cõmand the people to kneele, it is to bee obſerved, that howſoever the ſtatut. of 1. *Eliz.* c. 2. eſtabliſhed the ſecõd booke of com. prayer of K. *Ed.* the 6. ſome few (& thoſe mẽtioned) alterations only excepted, yet the 4. rub. next after the cõmun. in that booke, declaring that communicants kneeling ſhould receive, hath bene left out of the booke of common prayer, that hath bene in vſe, ever ſince that ſtatute was made.

The

6. The causes why the state then may be thought vnwilling, directly and plainly either to commaund, or forbid the people to kneele in the act of receiving, may (not vnprofitablie) bee supposed these two. First, least by forbidding, and that in the first setling of the state, the rude & superstitious multitude might be occasioned vnto commotion, remembring the rebellion that was in the third yeare of King *Edward* the sixth, and that partly about the book of common prayer then being. And secondly, least by commanding the greater part of people, so lately returned to their vomite in Queene *Maries* dayes, might be scandalized, that is, confirmed in their popishe superstition and the better sort, who abhorred transubstantiation, and consubstantiation, might be troubled in minde, and otherwise.

7. That for these causes the State in the beginning of Queene *Elizabeths* reigne may be thought vnwilling, directly and plainly either to commaunde, or forbid the people to kneele in the act of receyving, it may be gathered by observing, 1. An imitation of like policie that seemed to have bene in King *Edward* the sixth his

his reigne. And 2. The qualitie of the principal persons whereof that State cõsisted, remarkeable actions of some auncient persons in authoritie, and speciall actes of publique authoritie it selfe.

For in King *Edwards* reigne we shall finde, That whereas in his former booke there was no mention of kneeling in the rubrique next before the distribution of the Sacramentall elementes, & there was in the end of that booke, a note of explanation, wherein it is saide, *As touching Crossing, Kneeling, &c. they may be vsed, or left, as every mans devotion serveth, without blame.* and yet the King in his letters to the rebells said, That the booke of common prayer, perchance seeming to thẽ a new service, yet indeed was none other but the old, saving a few things taken out so fond, that it had bene a shame to have heard them in English, therefore in his second booke (the saide rebellion being but newly suppressed) some more way was (in some sort) giv̄e to kneeling. 1. By adding the word *kneeling* vnto the rubrique next before the delivering of the Sacramentall elements. 2. By taking away tho note of explanation touching the free vse of kneeling, &c. and 3. By 8.

inserting amongst the rubrikes after the communion one (viz. the fourth before mentioned) to declare that cõmunicants kneeling should receive.

9. But whereas there were diverse doubtes for the fashion & ministratiõ of the former booke by the curiositie of the Ministers, & mistakers (to vse the words of the statute 5. Ed. 6 cap. 1) and Whereas even amõg the people, there were some stirres about kneeling (as can bee testified by some yet living) therefore it may bee thought, that kneeling in the act of receyving is not directly and plainly commaunded, no not in the seconde booke. For let the fourth rubrique after the cõmuni. which seemeth to require kneeling be well considered, and it may bee vnderstood thus, That if communicants contemne kneeling from the beginning of the communion when they were expresly commanded to kneele, then they are not sodainly to alter their gesture. For the wordes bee not *Communicantes should receive kneeling*, but *Communicantes kneeling should receive*. But if they arise frõkneeling so oft as the Minister is cõmãded to stand; what doth forbid thẽ? This sense may the rather bee admitted, be-

because the prayer next before the distribution of the sacramẽtal elements wherwith mention is made of Christ his institutiõ was in the former book part of the prayer for the state of Christ his church. Which removing must (of necessitie) be supposed to be for some purpose. 2. Because by the rubrique before it, the Priest is expresly commanded to stand, whereas in the rubr. before the prayer which beginneth thus: *We doe not presume to come to this thy table, &c.* which in the former book was before the said distributiõ, the priest is (as then he also was) expresly cõmanded to Kneele. and 3. Because in the 5. rub. after the communion it is said, *To take away the superstition which any person hath, or might have in the bread and wine, it shall suffice, that the bread bee such, as is vsuall to bee eaten at the table with other meates.*

The 2. forme of these 3. causes may imply either a meaning, that the people should, or at least ought, that the people would (in time) follow the exãple of their minister. But cõcerning all, especially the 3d. cause it is to bee considered, that the statute of 5. *Edward* the 6. cap. 1. saieth, That the former booke was caused to be perused

perused, explaned, and perfected for the more perfection of the order of common prayer, and to bee more fit to stirre christian people to the true honoring of *Almighty God*. From whence it may be gathered, That if the former booke did not directly and plainly cõmaund kneeling in the act of receyving the sacramẽtall elementes, much lesse the second. But the former did not: as may appeare by not mentioning the gesture in the rubrik next before the distribution of the elements, and by the saide note of explanation touching the indifferẽt vse of kneeling. And the rather because that note is
12. said to be for more decent ministration.

For howsoever the fourth rubrique after the com. in the former book appointeth vnleavened bread to avoid occasion of dissention, yet we see the second book to allow vsuall bread. And why? To take away superstition that any person (not only hath but) *Might haue*. O holy and noble feare of scandalizing the weake! Can we imagine that so religious a state was lesse fearfull to scandalize the weake by direct and plain commaunding the said kneeling, wherein is more danger of superstition, thã in vnleavened bread?

Seing

Seeing the people had not superstition in the wafer cake, as it was a wafer cake, more then in wine, as it was wine; but as it was (in their opinion) transubstantiated. Whereas kneeling was, and is, in it selfe, the principall part of popish idolatrie in regard of transubstantiation. So that (no doubt) that worthie state (so watchfull over the disposition of people towardes religion or superstition observed, that as any affected popery, so they inclined to the said kneeling, and as they detested the errour of transubstantiation so they distasted the said kneeling, which in former times grew togither with, & as the errour did grow; So that auncient councels condemned the same. And yet whē transubstātiation was growne to such an head, as that Pope *Innocent* had decreed that same, Pope *Honorius* seconded him with another decree of kneeling.

Acts & Monu. p. 1264. Rel. of Rome pag. 98. 99.

It is to be noted, that vsuall breade is not directly and plainly commaunded but that it is only said, *It shall suffice*, that bread be such. So that vnleavened bread is not forbidden. And therefore it may seeme, that the policy of that state was, neither directly and plainly to for-

13.

bid vnleavened bread, to avoid all occa-
ſion of diſſention (which was the reaſon
of the former booke in preſcribing the
ſame) nor directly & plainly to cõmaund
vſuall bread, leaſt it ſhould occaſion ſu-
perſtition. The like policy may be ſup-
poſed in the caſe of kneeling allowed by
rubriques, and of ſtanding after the ex-
amble of the prieſt. For there is more li-
kelihood of diſſention, if kneeling be vr-
ged, as experience then paſt and future
proveth, and leſſe feare of ſuperſtition by
vnleavened breade. And the rather be-
cauſe our Saviour miniſtred the com-
munion in vnleavened bread: Indeed of
neceſſitie, and not of purpoſe.

14. There be other differences betweene
the ſaid 2. bookes which may induce vs
to beleeve that the 2. book, made fitter by
more perfectiõ of the order of common
prayer to ſtirre chriſtian people to the
true honouring of God, did not directly
& plainly commaund the ſaid kneeling.
1. The former in the laſt rub. after the
offertory appointeth water to bee mixed
with wine. The ſecõd doth not ſo. 2. The
former (in the ſame rub.) appointeth the
bread and wine to be ſet vpon the altar.
The ſecond (in the laſt rub. before the
communion which is not in the former)
appoin-

appointeth a table, couered with white linnen, to ſtand in the chauncell, and the prieſt to pray at the north ſide thereof. 3. The former (in the laſte rub. after the cõmu.) appointeth the people to receive the ſacrament of Chriſt his body in their mouthes. The 2. appointeth the miniſter to deliver the cõmu. to the people in their handes, & (4) The former appointeth the ſacramentall bread to bee delivered with theſe wordes, *The body of our Lord Ieſus Chriſt, which was given for thee, preſerve thy body & ſoule vnto everlaſting life.* The ſecõd with theſe words, *Take, & eate this in remembrance, that Chriſt died for thee, & feede on him, &c.* The like difference is in delivering the ſacramentall wine.

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Two reaſons, beſides that from perfecting the 2. book, may be gathered from the booke it ſelfe to ſhew why theſe differences may induce vs to believe, that it did not directly & plainly cõmaund the ſaid kneeling. The former is, Becauſe the intendement thereof may ſeeme to be, to draw the people more nearely to follow Chriſt his example. Which may thus bee gathered. The former booke, that the receiving of the ſacrament (to vſe the words therof may be moſt agreable to the inſtitution appointeth in cathedral churches Rub. after the com.

that ſome ſhal cõmunicate with the prieſt and in every pariſh, one (at the leaſt) of that houſe wherevnto, by courſe, it appertained to offer for the charges of the cõmunion, ſhould receive with the prieſt. And that every man and woman ſhould receive (at leaſt) once in the yeare. But the ſecond booke ſaith, There ſhall bee no celebration of the Lords Supper, except there be a good nũber to communicantes with the prieſt. And in cathedrall Churches all the Prieſtes and Deacons ſhall rereive togither, and it appointeth that every pariſhioner ſhall communicate (at leaſt) three times in the yeare.

Rub. of the com.

16. Againe, doe not the ſaid differences ſhowe this point? For miniſtring the communion with pure wine, and at a table, and delivering it to the people in their handes, with theſe wordes, *Take & eate in remembrance*, is nearer Chriſt his example than it was before with water mixed, at an altar, into mouthes, and wordes ſounding a bodily preſence, as ſhallbe ſhewed. But now remember the remouing of the ſaid ſpeach cõſiſting of prayer and mentioning Chriſt his inſtitution from the prayer for the whole ſtate of Chriſt his church to the very inſtant

ſtant of delivering the ſacramentall elementes. Whereby the booke (vpon like occaſion) ſeemed aſwell to intimate the minde of the Apoſtle, as thoſe his wordes in this ſuppoſition. As Paul, to draw the Corinthians nearer to the inſtitution from ſuch vnwarranted rites, as they vſed too neare (though not in) the Lords Supper, by exhorting them to follow him, as he followed Chriſt, & by ſhewing them wherein, and the firſt generally, viz. In keeping ordinances as hee delivered them, and afterward particularly ſaying, I have received of the Lord that which I have delivered you, to wit, That the Lord Ieſus, in the night, when hewas betrayed, &c. So nowit is thought convenient, that Chriſt his inſtitution & example ſhould be ſet before the eyes of people, and that immediatly before the act of their receiving, that they may bee the rather drawne from their popiſh rites to imitate Chriſt, as nearely as they can. 1. Cor. 11. 1. 2. 23. 24. 25. 26.

To apply this former reaſon to this preſent purpoſe, it may bee thus concluded: If the 2. booke, in, and by ſo many differences from the former intend to draw chriſtian people from popiſh rites more nearely to follow the example of 17.

their Master Christ, then (in likelihood) it did not directly and plainly command the said kneeling, which (of all popish rites) is most idolatrous, and was not that gesture which Christ vsed at his last supper. For (no doubt) such & so many differences do shew, that the state then had learned, That if in any thing wee are to follow Christ, and to detest the fornications of the whore of Babilō, it must needs be in the service of God, & specially in a sacrament, and sacramentall gesture vsed by him of purpose, & sacramentally signifying communiō, not with that whore & her synagogue, but with him selfe and his Church, as shall be shewed.

Heb. 12. 1, 2. Reu 17. 5. & 14. 8. 9. 10. & 18. 3. 4. 1. Cor. 10. 14 16. 17. 20. 21.

Doth not the 29. artic. of religion (as it was published in K. *Ed.* raigne, & whervnto subscription is required by 13. *Eli.* c. 12) say thus, *The sacramēt of the Lordi body was not, by Christ his ordinance, reserved, caried about, lifted vp, or worshipped.* Th'onely reason in these wordes cōteined, why the sacrament is not thus to be vsed, is, Because such vsage is not by Christ his ordinance. But no man hath ever affirmed, that Christ & his Apostles vsed the gesture of kneeling in the act of receiving. Much lesse can any say, that such

such kneling was by Christs ordinance: Can any than avouch that the 2. booke made (of purpose) more fit to stirre christiā people to the true honoring of God, did directly & plainly cōmand christian people, in a sacramētal gesture, to swarue from Christ his example, and to imitate the whore of Babilon? As if the religious state (then being) had forgotten both the prohibition of our ielous God, viz. *Beware least thou say, How did these nations serve their gods, that I may do so like wise. Thou shalt put nothing to that I cōmand, nor take ought therefrom.* and the exhortation of the Apostle: *Let vs goe forth*, that is, let vs follow Christ, and forsake the ceremonies of *Ierusalem* (much more the abhominations of *Babilon*) otherwise wee shall not bee partakers of Christ and his benefites. Deut. 12. 30. 32. Heb. 13: 10. 11. 12. 13.

19. If it be demāded, in what gesture Christ & his Apostles received, it may be answered, In a gesture which at that time, & in that coūtrey was cōmonly vsed at eating, & is in our translations expressed by the word *Sitting*, as the place, wheras the meate was set, is translated *Table* (although in deed there bee great difference betwene the fashion of our sitting,

and of their gesture as of our table, and of theirs) because those fashions be not in any vse in this countrey. The probability (if not demonstration:) of this aunswere may bee thus gathered: If Christ kneeled in the act of receiving, thē (with out doubt) he did it of purpose. For if he did rise of purpose to washe his disciples their feet, much more would he have risen, of purpose, to celebrate the communion by kneeling, if he had thought so reverent a gesture to have bene in that action so convenient. I say, (If convenient). For kneeling is a most reverent and religious gesture, if rightly vsed. Or otherwise it is either notably superstitious, or an impudent mocking of God to his face in such an action. If he kneeled of purpose, Why doeth not the Spirit of God, that speaketh so oft of sitting, mention that kneeling in any place? But let vs consider the Scriptures. *Matthew, Marke and Luke*, doe all saye directlie, that Christ dit sit. If at his supper, and not at the passeover (as some Divines affirme in their note vpon Matthew) then the case is cleare. But suppose that all the Evāgelists meant the Passeover, yet whereas Iohn doeth not only say, That he rose from

Iohan. 13. 4. 5.

Matth. 26. 20
Mark. 14. 18.
Luk. 22. 14.

Ioan. 13. 4. 21.

from ſupper, but alſo, That he ſat downe againe, who can thinke otherwiſe, but that he did ſit at his owne ſupper, & that of purpoſe? And the rather becauſe *Matthew* & *Marke* ſay, That as they did eate, Chriſt tooke, bleſſed, brake, and gave breade to his Diſciples. That eating then may ſuppoſe ſitting, who can but think, that readeth theſe wordes of *Luke*, *As hee ſate at table with them*, hee tooke, bleſſed, brake, and gave bread to them? Where likenes of ſpeach may argue Sitting here to ſuppoſe Eating, and therefore Eating there to ſuppoſe Sitting. Except it be denyed, that Chriſt did eate after his reſurrection. But that is refuted in the ſame chapter verſe. 40.

Matth. 26. 26. Mark. 14. 21. Luk. 24. 30.

Th'other reaſon gathered out of the 2. booke, to ſhew why differences betweene that, and the former may induce vs to beleeve, that it did not directly & plainly commaund kneeling in the very acte of receiving the ſacramentall elementes, is, Becauſe the intendement of that 2. book may ſeeme to bee More lively and ſacramentally to ſet forth the death of Chriſt, and our communion with him and his members, by ſacramentall actions and things, than did the former. Which may

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be

be gathered fró the cõsideration of some of the differẽces betwene those 2. bookes. For as both the bookes, not only to follow Christ his example, but also more lively (thã did the Masse) to shew forth the death of Christ, in a sacramentall maner according to Pauls doctrine did appoint the L. supper to be administred ordinarily in both kindes, for Christes death was hastened (not by breaking of legges, as was the death of the theeves) but by shedding of his bloud. So (no doubt) did the 2. booke, by omitting the prayer, which the former vsed in distributing the sacramentall elements, viz. *The body & bloud, &c. preserue, &c.* and by vsing this exhortation in stead therof, viz. *Take, eate, drinke in remẽbrance, &c.* signifie the intendement thereof to be, more sacramẽtally to shew forth Christes death: whereas the former may seeme in that prayer, to insinuate a bodily presence, and therefore doth not so sacramẽtally shew forth Christ his death till he come, according to the institution.

1. Cor. 11. 26.

Luk. 22, 16. 1. Cor. 11. 26.

21. Which supposition of a bodily presence to be insinuated in the former book, may be more easily admitted, because it saieth in that speach, wherein the institution is men-

mentioned, *Vouchsafe to bleſſe ✠, & ſanctifie theſe creatures of bread and wine, that they may bee vnto vs the body and bloud, &c.* and in the 4. rubrike after the communion, *Men muſt thinke in each of the pieces the body of Chriſt to be receiued.*

And it is not to be forgotten, that the title of the cõmunió is with theſe words *commõly called the Maſſe.* Whereas the 2 booke not only omitteth all this, but alſo in a prayer, which is after the diſtribution of the elements in both books, maketh theſe alterations. The former ſaith, *Thou haſt vouchſafed to feed vs in theſe holy myſteries with the ſpirituall food of the body & bloud, &c.* The ſecond, *Thou doeſt vouchſafe to feede vs which haue duely receyued theſe holy myſteries, &c.* The former ſaith, *Thou haſt aſſured vs duely receiuing the ſame, that we be very members incorporate in thy myſtical body which is the bleſſed company of all faithfull people, & be alſo heires through hope of thy euerlaſting kingdome.* The ſecond booke ſayeth, *Thou doeſt aſſure vs thereby, that wee bee very, &c.* Where note, how fearfull the ſecond booke is to inſinuate either a bodily preſence, or

That

That our communion with Christ his body is by the sacrament *Ex opere operato*. And therefore (as is said) intendeth more sacramentally to shew forth Christ his death, and our communion with his body, than did the former.

22. Againe, in the exhortation to be vsed when people are negligent to come to the communion, and which is in the 2. & not in the former booke, these wordes are to be noted, *We be come togither (beloved brethren) to feed at the Lords Supper. You know how vnkinde a thing it is, Whē a man hath decked his table with all kind of provision, so that there lacketh nothing but the guestes to sit downe.* For by these wordes considered, with wordes befors mēntioned, not those in the former book *Thou hast assured vs duely receyving the same, which may imply, Ex opere operato*, but these in the 2. *Thou doest assure vs thereby* (that is by the holy mysteries themselves) *that wee are very members, &c. & also heires, &c.* We may observe how carefull the 2. booke is to stirre vp the people, more sacramentally to consider in the communion, sacramentall representations of our spirituall reioycing and familiarity with Christ, of our fellow-

lowſhip with the Church, and of our being heires of the kingdome of heaven.

But let vs cõſider, to this purpoſe, ſome other of the differences betweene the 2. booke. A table is more aunſwerable to a ſacrament, which ſignifieth ſome grace received from God, thã is an altar, wherõ ſacrifice is offered to God. And therefore is a table a ſacramentall thing, ſignifying that we ſo eate and drinke, as reioycing in an holy familiaritie with Chriſt, and his Church. And therefore preſently after Chriſt had miniſtred the communion, he tooke, from thence, occaſion to tell his Diſciples, that hee had appointed them a kingdome, even his owne, that therein they may eate, and drinke at his table. Now in the ſame diſcourſe he had oppoſed *Sitting at the table vnto Serving*. So that, as the miraculous draught of fiſh may be ſaid to be a ſymbolicall confirmation of his promiſe preſently thereupon made, that his Diſciples ſhould catch men, ſo the communion may be ſaid to be a ſacramentall confirmation of his promiſe preſently thereuppon made, that his Diſciples ſhould reioyce with him, and one with another man holy and heavenly familiari-

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Luk 22. 29.30.37.

Luk.5.9. 10.

Matth. 26. 27. 29. aritie. This application is the stronger, becauſe Chriſt, inſtantlie after hee had miniſtred the Cuppe, intimated that hee would drinke the fruite of the Vine with his Diſciples in his Fathers kingdome; Meaning thereby, *Reioycing with them in an holy & heavenly familiaritie.* Therfore the ſecond booke did wel in leaving out thoſe wordes, *Commonly called the Maſſe*, & reteyning this title *The Lords Supper, or the Communion.*

24. That which is ſaid out of *Luke* to prove the Sacrament to ſignifie our ſpirituall reioycing, and familiaritie with Chriſt, & his church, doth alſo prove the communiō to ſignifie our being heires of the kingdome of heaven. This being withal vnderſtood, that the cōmunion aſſureth true beleevers that they receive Chriſt, & are therfore the childrē of God, & heires annexd with Chriſt. Whiche receyvinge the ſecond booke doth more ſacramentallie than the former repreſent according to the inſtitutiō, by appointing the people as well to take the ſacramental elementes with their handes, as to eate them, wheras the former booke appointeth the Sacramentall elements to be put into their mouthes.

Iohn. 6. 56. & 11. 12. Rom. 8. 17.

Laſt-

Lastly, whereas the second booke doth more carefully, than the former, provide that a competent number should receiue with the minister, it seemeth that it hath more care that every thing should be sacramentally answerable to the nature of the sacrament: Whereof Paul saith, *The bread which we breake, is it not the cõmunion of the body of Christ? For we, that are many, are one bread, & one body, because we are all partakers of one bread.* Therefore he setteth downe this canon, *Tarie one for another when yee come togither to eate*, that is, to receive the cõmunion. For he instantly imaginet private eating to be at home. So that the cõmu. in the nature thereof signifieth, that Christians are all one body in, as with Christ: and therfore the whole church or particular congregation, should ever receive togither, if cõveniently it may be, as did Christ and his Apostles according to the Law then in force: which appointed a whole familie to eate the Passeovet togither: and if the number of one familie were not sufficient to eate the Lambe, then neighboures were to come and ioigne togither. Now the Passeover did secondarilie pre-

25.

1. Cor. 10. 16. 17. & 11. 33. 34.

Exod. 12. 34.

1. Cor. 5. 7.

prefigurate Christ, though primarily it celebrated deliverance out of Egypt. As the Lordes supper which succeedeth the passeover, doeth by consequence assure vs of our heauenly inheritaunce, though primarily it shew forth Christ his death. Therefore as many should meete in the communion to feede vpō Christ as may be; and consequently the Priest his receiving alone, may bee a Masse, but not a communion.

If it be said, that it is not likelie that the seconde booke was more carefull than the former, by sacramentall thinges, and actions, to shew forth Christ his death, Because then it, as did the former, would have appointed water to bee mixed with wine, in remembrance that water issued out of Christ his side, as well as bloud, It may be answered, That it hath bene also shewed that the second booke did more intend, than the former, to drawe the people to follow Chist his example in sacramentall thinges, and actions done of purpose. But Christ did not mingle water with his sacramentall wine, Therfore from the intendement of that 2. booke, we are rather to learne, as to be precise in shewing forth Christ his death, and our com-

communion with him, by ſuch ſacra-
mentall actions, & things as were in the
inſtitution: So not to preſume, without
Chriſt his example or warrant, to ap-
point ſacramentall repreſentations. For
that were to ſuppoſe Chriſt to bee either
vnfaithfull or inſufficient to preſcribe,
the ſeales of the covenant, whereof hee is
mediatour (which to affirme were no
leſſe thā blaſphemy,) and to increaſe our
condemnation for not vſing thoſe ſacra-
mentall actions & thinges which Chriſt
vſed at the inſtitution, if we vſe ſuch as
Chriſt never (for any thing that can be
ſhewed) but antichriſt (without doubt)
vſed. As mixing water with wine. Setting
a Font neare the Church doore to ſig-
nifie our entraunce into the Church by
baptiſme, &c.

To apply that which hath benne ſaid 27.
vnto kneeling, did the 2. booke ſuppoſe
(not an altar, but) a table to be a ſacra-
mentall thing? Taking with our handes
to be rather ſacramentall, than putting
into mouthes? Receiuing many togither
to be aunſwerable to the nature of a ſa-
crament? and can we thinke, that it in-
tended to forbid ſitting, or a geſture fit
for eating at a table, and feaſt? & direct-ly

to commaund kneeling, contrarie to Christ his example, not occasioned, but purposed? I say (*Or a gesture*) because that booke seemeth (as is before shewed) to appoint the Minister to stand. (Which is a gesture sometime vsed, in this countrey, at eating,) and doth implicatively commend sitting, as hath benne, and shall bee shewed. And therefore it may be supposed, that it forbiddeth neither standing, nor sitting; as it leaveth it indifferent to baptize an Infant either by dipping it into the water, or by pouring water vpon it. And all doe graunt that Christ his sitting was as sacramentally aunswerable to the eating of the Passeover in his time, as was standing, when the children of Israell were flying out of Egipt. Or as a table vsed in this Countrey is as sacramentally aunswerable to the Lordes Supper, as was the table whereat Christ did eate the Passeover.

28. Now doth not a table, wherat we eate, suppose sitting, or a gesture fit for eating, as an altar, whereon wee sacrifice, suppose kneeling? Doth not the 1. booke (in the said exhortation to be vsed when the people are negligent in comming to the

the Communion) implicatively ſuggeſt as much: When having ſaid, *Wee are come to feede at the Lords Supper, and at his table*, it ſayeth alſo, *There lacketh nothing but the gueſtes to ſit downe*? Doth not Chriſt intimate as much when having ſaid, *He is greater who ſitteth at table, than he that ſerveth*: ſaith alſo, *I appoint vnto you a kingdome, that yee may eate and drinke at my table*, and this preſently after his laſt ſupper: So that he alludeth to ſitting thereat? Which may the rather be admitted, becauſe Chriſt himſelfe ſignifieth this reioycing familiaritie in his kingdome, by *Sitting downe with Abraham, &c.* If then eating & drinking at the L. table, & that with taking, & ſitting, do ſignify, according to the Scripture & that 2. book, our ſpirituall familiaritie with Chriſt, & his Church, then, why ſhould that booke be deemed directly to commaund kneeling, a geſture ſo farre from being ſacramentally anſwerable to the ſaid familiarity, & reioycing at the ſolemniſing of the Mariage betweene Chriſt & his Chu. Surely, There is greater cauſe, that the book ſhould haveappointed, the party that holdeth an infant at the Font to kneele, while the wordes

Luk. 22. 27, 30.

Matth. 8. 11.

of baptising, be pronounced with pouring on of water, Becauſe Baptiſme ſignifieth receaving into grace a childe of wrath by nature. Whereas the Lords Supper ſignifieth a reioycing in the Lord of ſuch as are already made friends with him. If ſo, Why ſhould the booke bee thought directly to commaunde kneeling rather in that part of the Lords ſupper, than in the acte of baptizing? If any aunſwere, and ſay: Becauſe kneeling was not formerly vſed in the Church, in the acte of baptizing, but in the acte of receiving the conſecrated hoſt, it may be replied, None other Church cā be vnderſtood, but the Synagogue of Rome; and It may be alſo demaunded, did that religious ſtate, which made the 2. booke fitter than the former, to ſtirre Chriſtian people to the true honouring of *Almighty God*, dote vpon the ſuperſtition of the whore of *Babylon*?

29. Did that ſtate in ſo few yeares grow to ſuch a zeale of reformation? and can wee thinke, that the ſtate in the firſt yeare of gracious Queene *Eliz.* was leſſe zealous of reformation, having learned (noe doubt) much by experience of Queene *Maries* reign, by the doctrines, wrigh-

wrightinges, and ſufferings of many Martyrs and Confeſſours, and which than conſiſted of a virgine Queene, and many other that had ſuffered for the *Goſpels* ſake? If any ſhould wilfully caſt ſuch a doubt, Let it be conſidered, that, by acte of Parliament it confirmed the ſaid 2. booke of King *Edwards* with all the forementioned differences betweene it, and the former booke, yea notwithſtanding the Queenes iniunctiõs (which were as an interim till the acte were made) appointed the communion to be adminiſted, with wafers called ſinging cakes, and the communion table to bee placed like an altar. Secondly, That the ſaid rubrique of King *Edwards* 2. Book, which ſeemeth to declare the meaning of that booke to be, that people ſhould kneele in the acte of receiving the ſacramẽtall elementes, is left out of the cõmunion booke now in vſe. Thirdly, That howſoever the firſt Parliament of bleſſed Queene *Elizabeth* appointed, for the time, ſuch ornaments of Church & Miniſters, as were in vſe in the ſecond yeare of King *Ed.* the 6. as a cope, albe, &c. Yet it provided, that the ſaid moſt worthy Queene might, with adviſe, ordeine

ſuch other rites, & ceremonies, *As may be moſt for the aduauncement of Gods glory, d'edifying of his Church, & the due reuerence of Chriſt his holy Myſteries & Sacraments*, as appeareth in 1. Eliz. ca. 2. So that none of thē are vſed, but in ſome cathedral Churches. Nay rather they are inquired after, as ornaments of ſuperſtition. 4. That the communion was, in her moſte happy reigne, generally adminiſtred not in wafers, according to the iniunction, but in bread vſuall to be eaten with meate, and the Communion table ſtood, not at the eaſt ende of the quire north and ſouth, but alwayes in the middeſt of the quire eaſt & weſt. and 5. That Archbiſhop *Parker* (who knew well the intendement of the booke nowe in vſe whereof he was a principall peruſer) miniſtred the Communion at *Canterbury*, to the people ſtāding, and Her Ma. commiſſioners in cauſes Eccleſiaſticall did, above 50. yeares ago, eſtabliſh in *Coventry*, ſtanding in the acte of receiving the ſacramentall elementes.

All that is ſaid being true, Who can be-
30. leeve, that people are directly & plainly commaunded, by the book of common prayer, to kneele in the acte of receiving the

the ſacramentall elementes? Eſpecially if obiections be anſwered. Which are theſe?

The booke in vſe appointing this prayer, *The body of our Lord preſerve, &c.* to be ſaid in delivering the ſacramentall elem. ſignifieth thereby, that it intendeth by the word *kneeling*, in the rub. immediatly before, that the people ſhould kneele. For that prayer was not in K. *Ed.* 2. booke. Ob. 1.

This is not likely, For then, in place of the rub. left out, which ſeemed to declare the meaning of that word kneeling to be as is obiected: ſomwhat would have bin ſaid in the booke now in vſe, to that purpoſe. 2. The word *kneeling* was in the ſame rub. of K. *E.* 2. booke, which yet had not that prayer, though it were in his former booke. And yet that booke, wherein that prayer was made no mentiō of kneeling in the rub. next before the delivering of elemēts, & 3. Though in the ſpeach, which the Mi. maketh before diſtribution of elements ther be a prayer as well as a narration of the inſtitution, yet is the Mi. expreſly directed to pronoūce the ſame ſtāding. But if it were ſo, as is obiected, Thē the Mi. muſt kneele in pronouncing, as wel as the people in hearing, this prayer. If not the one, why the other? 2. If the Mi. omit this prayer (as vſually he doth, Sol.

when communicantes be many) and not pronounce it for every communicant, then the communicant for whom it is not particularly pronounced, is not bound to kneele. and 3. As ſoone as the prayer is pronounced the communicant may ariſe from kneeling, and therefore is not bound to kneele in the very acte of receiving the ſacramentall elements.

Ob. 2. *Intellectus currit cum praxi.* A Law is to be expounded (ſaith this maxime in law) according to the generall practiſe, But generally, & ever ſince a booke of common prayer was eſtabliſhed by law, the people have, and do kneele, and in ſome cathedrall and collegiat Churches, wafers and altars be vſed. Which ſheweth the meaning of the booke touching kneeling, and alſo, That wafers and altars are not forbidden.

Sol. Th'indifferent vſe of kneeling by King *Edward* former booke. 2. The ſtirres about kneeling in his reigne. 3. Archbiſhop *Parker* his miniſtring the communion, at *Canterbury*, to the people ſtanding. 4. The continuaunce of ſtanding, at *Coventry*, ever ſince the ſaid eſtabliſhment thereof. 5. The troubling of about 40. (whereof too many were excom-

communicated) for not kneeling, and that in one parish within 20. miles of *London*. 6. The vexing, for not kneeling, by suspension, deprivation, excommunication, and inprisonment, Ministers and people, yong and old, and that from time to time, of sundry Dioceses. & 7. The generall observation that may bee taken, viz. That in all, or most parishes, where a constant, and faithfull ministry hath continued for a convenient time, kneeling hath bene indifferently vsed (till by the late canons that liberty was abridged) because all, or most Professors, as they profited in the knowlede of the *Gospell*, so they grewe into dislike of kneeling. As for the ignorant and rude multitude, they are as ready to goe to Masse nowe, if authoritie should vrge them, as they were in Queene *Maries* dayes. All this (I say) well considered, may shew that kneeling in the acte of receiving the sacramentall elementes hath not bene generally vsed, ever since there was a booke of common prayer established by lawe. But rather, that the meaning of the booke should be (vpon the ground alledged) that the vse of kneeling might be indifferent, If the generall pra-

practiſe of people beſt inſtructed bee to be regarded in a matter of religion. As for thoſe fewe cathedrall Churches it may be ſaid. That popiſhe traſh is fit for ſuch high places. And it may be concluded, That if wafers, and altars are lawfull in them, becauſe they be not forbidden; then a geſture ſacramentally fit for a ſacramentall eating, is no leſſe lawfull in pariſh Churches, becauſe it is not forbidden.

Ob. 3. But the 27. Canon doth forbid all geſtures but kneeling, calling them ſchiſmatiques who do not kneele.

Sol. It is a queſtion whither thoſe Canons be good in lawe, and that, to puniſh the Kings ſubiectes, without confirmation of Parliament. But without queſtion, every Canon, that is contrary to any ſtatute, is vtterly vnlawfull by 25. *H.* 8. c. 19. Therefore if this Canon did forbid the people to kneele, cãit lawfully reſtreigne, yea vpon paine of puniſhment, that, which a booke confirmed by ſtatute, doth leave at liberty? But note an abſurd iugling to deceive the eyes, and trouble the mindes of ſimple people. Is it not iugling to ſpeake indefinitily of ſchiſmatiques in the title, as if all, whom the Ca-

Canon censureth were such, and yet, in the Canon it selfe, no such are to be found, except (perhappes) onely such as refuse to be present at publique prayers. Is it not absurde to accoumpt them schismatiques, who instantly, and willingly repaire to the worde, prayer, and Communion, onely because they doe not kneele? Will the obiecter accoumpt either those fewe cathedrall Churches schismaticall, who administer the Communion with wafers, and at altars, otherwise than doe many cathedrall, and all parish Churches? Or our Churches, and people in Englande schismaticall, because they receive kneeling, contrary to the example of all reformed Churches, that have renounced the errours of tansubstantiation, and consubstantiation? But that the iudgement of the Canons in deciding who bee schismatiques, may bee better obserued. Note that the title of the hundreth and tenth Canon speaketh (likewise) of schismatiques, and the Canon it selfe speaketh of fautors of any vsurped or forreigne power. If such fautors bee schismatiques, I concludo with this *Quare*,

Whi-

Whither the prelates bee not ſchiſmatiques, or rather incurre not *Premunire*, as being more than fautors, even executioners, of ſome vſurped or forraigne power, In imptiſoning and moleſting his Maieſties free ſubiectes, for not kneeling, if they can not iuſtifiy ſuch their proceedinges by ſome law, or cuſtome of the realme. And with this humble motion to the Parliament. That ſome order may be taken to declare what is ſchiſme, as was taken, 1. *Eliz.* cap. 1. to declare what is hereſie, though (as yet) no hereſie is declared according to that ſtatute.

The

The Publiſher to the Reader.

HOw ſoeuer the religious Wel-Willer to faithfull Miniſters from whom I had this SURVEY, with th' Epiſtle prefixed, gaue me no authoritie to print any thing therewith, Yet hauing by me the PETITION, and VIEVV of exceptions againſt the booke of common prayer which London Miniſters preſented to his Maieſtie, and thinking them very ſuteable to the ſaid Survey, & th'epiſtle prefixed, I pre-

I preſume to publish altogi-
ther, perſwading my ſelf that
neither the ſaide Wel-willer,
nor any other ſyncerely deſi-
rous of reformation, will bee
offended, but rather wel plea-
ſed therewith. And therfore I
pray them with care & con-
ſcience to read this and other
like treatiſes, and to impart
thē to other of good nature,
wit, & ſpirit: So shall they in-
courage the learned to write,
and helpe to builde Sion, by
vndermining the Tower of
Babel. Farewell.

To the Kings most Excellent Maiestie.

The humble Petition of 22. Preachers, in London and the subvrbes thereof.

VOuchsafe (most gratious Soveraigne) a favourable and pitifull eare, vnto the humble petition, of many your distressed subiectes, Preachers of the Gospell, now called vpon, in your Maiesties name, to approve by subscription and practise, fiue severall bookes, with certaine ceremonies therin prescribed. If any thing were commaunded vs by your Maiestie, which we might doe, without offence to the highest Maiestie, there is not a man among vs, that would not willingly obey the same, though it were to the losse of all he hath, yea, of his very life. But being perswaded, that the said ceremonies & many things els in those bookes are repugnant to the word of God; we most humbly beseech your Highnes, to spare our cōsciences in the same, especially seing hitherto, neither our exceptions (a view wherof we have to shew) have bin answered, nor any one sufficient reason given, according to your Maiesties Pro-

Proclamation, to proove the lawfulnes of the things impoſed. We have heard and do beleeve, that your Maieſtie hath often ſaid that if any can ſhew the things required to bee vnlawfull, your Highnes will not have them vrged. And except we be able by the euidēce of holy ſcripture, to prove the ſame, we wil preſently yeeld to conformity required. In the meane time, it might pleaſe your Maieſtie in your Princely wiſedom to conſider, that howſoever theſe things have not heretofore bin by authoritie remooved, yet have they never had quiet poſſeſſion in this Church vnder the Goſpell, ſince the firſt aboliſhing of popery; that our late gracious Queene, of famous memory, at the humble ſute of the Commons in Parliament, ſignified her expreſſe will & pleaſure, yet vpon record, That no Preacher or Miniſter ſhould be impeached, or otherwiſe moleſted or troubled, for the rites & Ceremonies in queſtiō; *that the common iudgemēt of almoſt all the painfull & reſiant miniſters of the lande, is againſt them; that they have bin long diſuſed in many places, and generally diſtaſted with the people of better note, as hath appeared in manie Parliaments of former times, and alſo in this laſt. In regard wherof, wee hūbly beſeech your Highnes, to take this burthen from our conſciences, & to vouchſafe the continuance of our*

Mini-

ministry, at the least, vntil the ignorãt & scandalous Ministers be removed, Nonresidentes reformed, & all the Churches of this kingdome be provided of able, godly, & residẽt Preachers, that popery & atheisme get not the head among vs, to the ruine of this famous Church & commõ wealth. And this we verely hope, your Ma. will not deny vs, the rather for that we are the servants of your God, Preachers of that faith, wherof your Highnes is both professor, & defendor, We have alwayes syncerely favoured, & to our power furthered, your iust & lawful clayme vnto this kingdom; We are adversaries to thẽ, that are adversaries to your soule & body, Supremacie, Crown & Kingd. We have bin brought vp, & takẽ degrees in the Vniversities, We are many of vs become gray headed in the service of God & of his Church, having preached the Gospel, some of vs 10. yeres, some 20. some 30. &c. & divers of vs in this citie aduẽtured our lyves by preaching in the time of the late infectiõ. Neither are we so few as is pretẽded, to say nothing of our brethrẽ, which yeeld with much grief of heart: We have Wyves and childrẽ, kinsfolkes & friends depẽding on vs, who are al vndone, if we be displaced. God forbid, that ever it should be said or writtẽ, in succeeding ages, that in the dayes of so religious & lerned a King, so many learned & paynful Pastors & Preachers, were cast out, as vnsavery salt: & that for refusing such a subscription, as

In no age of the church was ever vrged, and is more than the law of the land requireth, & for not vſing ſuch cerem. as are profitable to none, Prin. or ſubiect, & (to ſpeak the leaſt) have bin & continue to be polluted with Idola. & in the meane time, ſo many dumbe Miniſt. ſo many ſcãdalous Miniſt. & Non-reſidẽts (the ſhame & bane of the church of God) kept in, & that ſo many learned, godly, & (many of thẽ) aged mẽ, were expoſed to ſuch reproach and miſery, as neither the dumbe Miniſt. with theirs of late, nor Mõkes, Friers & Nunnes, in former times have bin. Oh that your Ma. did knowe the reproach that is alredy fallẽ vpõ vs, yea vpõ the Goſpell which we have preached; the inſulting of Papiſts & prophane perſons; the diſcouraging of yong ſtudents; the pitifull cryes of many thouſands moſt faithfull ſubiectes throughout the land, & chiefly in your Highnes. Chamber, & famous Citie of Londõ. If your Ma. did but heare & ſee, theſe woful effects, your Royal & compaſſionate heart (we are perſwaded) would not be able to endure the ſame. But your Ma. is as an Angel of God, to diſcerne more than is meete for vs to ſpeake. And therefore forbearing to proceed further herein, we humbly caſt our ſelves at your Ma. feete, for the continuance of our Miniſtrie, to the glory of God, and ſalvation of his people, through Ieſus Chriſt, whom we dayly beſeech to bleſſe your Maieſtie, and poſteritie for ever.

We

We proteſt before Almightie God, That we acknowledge the Churches of England, as they be eſtabliſhed by publike Authoritie, to bee true viſible Churches of Chriſt, That we deſire the continuance of our miniſterie in them, aboue all earthlie things, as that, without which our life would be bitter & wariſom vnto vs: That we diſlike not a ſet forme of prayer, to be vſed in the Church, and finally, That whatſoever followeth heere, is not ſet downe of any evill minde, or with a purpoſe to depraue the bookes of Common prayer, Ordination, or Homilies, but onely to ſhew ſome reaſons why we can not ſubſcribe to all things conteyned in the ſame.

I. Becauſe there be ſome things in it, of which wee know not how to make any reaſonable ſenſe, viz.

Epi. 3. Lent 1. What ſo ever is manifeſt, the ſame is light, Ephe. 5. 13.

Col. Trin. 2. In the power of the divine Maieſtie to worſhip the vnitie.

Rubr. after Commu. 3. Every Pariſhioner muſt communicate thriſe a yeare, & alſo receive the *Sacramentes and other rites.*

Epiſt. 16. Trin. 4. God is ſaid to be father of all that is called father in heaven, Eph. 3. 15

Goſp. Annuc. 5. This is the ſixt moneth which was called barren, Luc. 1. 28.

6 Or ever your pottes be made hoat with thornes, ſo let indignation ver him, as a thing that is raw, Pſa. 58.8

7 When the company of the ſpeare-men and multitude of the Mightie are ſcattered abroad amonge the beaſts of the people (that they humblie bring pieces of ſiluer) and whe he hath ſcattered the people that de light in warre, Then ſhall the Prin ces, &c. Pſal. 68. 30.

Be

II. Becauſe, as farre as we are able to diſcerne, there is *CONTRADICTION* in it.

1. To the booke of Articles, which denieth that Confirmation hath any viſible ſigne, whereas the laſt prayer in Confirmation, makes impoſition of hands a ſigne to certifie the children of Gods favour and gracious goodnes towards them.
2. To it ſelfe, by affirming in the Catechiſme, that there are but two Sacramentes, and yet aſcribing to Cõfirmation, all things that are required to the being of a Sacrament, either in that booke, or in the booke of Articles.

III. Becauſe, to our beſt vnderſtanding, it ſeemeth to conteine in it ſome *Vntruthes*.

1. Innocents are ſaid to be Gods witneſſes, and to haue confeſſed & ſhewed forth his praiſe, not in ſpeaking, but in dying. Col. Inno.
2. It affirmeth that faith and repentance are required of Infantes, that are to be baptiſed, & that they performe the ſame by their ſureties. Addi. to the Cate.

Rubr. the Cat.

3. That children baptiſed have all things neceſſarie to ſalvation, and that they are vndoubtedly ſaved.

In the Buriall.

4. That we have ſure & certaine hope of every one to be buried, that hee ſhall raiſe againe to everlaſting life.

Præface.

5. That nothing is ordayned by it to be read in Gods ſervice, but the very pure worde of God, the holy ſcriptures, or that which is vndoubtedly grounded vpon the ſame.

Ibidem.

6. That in the courſe of reading appointed, ſo much as poſſiblie may be, the reading of holy ſcriptures, is ſo ſet forth, that all thing ſhall bee done in order, without breaking one piece from another.

And ſome doubtfull matters.

Col. & Go. ſpel. Micha.

It affirmeth that there be Archangels, and that Michael is a ceated Angell.

Privat Bap

2. It alloweth Baptiſme in a houſe meerely private, and ſeemes thereby to nouriſh the ſuperſtitious opinion of the neceſſitie thereof.

In fine.

3. It appointeth the Miniſter to vſe conditionall Baptiſme in the publique Cõgregation, after the child hath bene privatly Baptiſed, in this forme

forme, *If thou be not baptiſed alreadie: N. I baptiſe thee, in the name, &c.*

4. It ſaith, that there bee twoo Sacraments onely as generally neceſſarie vnto ſalvation, wherein it is alſo dangerouſly implyed, that there are mo than two Sacramentes. Addi. to the Cate.

5. It alloweth of a private Communion betwixt the Miniſter and the ſicke perſon onely. Viſi. of ſicke.

6. It affirmeth that our Ceremonies pertaine to edification, and that they are apt to ſtirre vp the dull minde of man, to the remembrance of his duetie to God, by ſome ſpeciall and notable ſignification, whereby hee may be edified. Pref of Cerem.

7. It calleth Miniſters Prieſtes, a thing avoyded by the holy Ghoſt in the new Teſtament, as belonging to Sacrificers.

8. It appointeth the Miniſter to ſay to the ſicke perſon: I (*by Chriſtes authoritie committed vnto mee*) *doe abſolve thee from all thy ſinnes, In the name of, &c.* Viſi. of ſicke

IIII. Becauſe the *Holy Scripture* is diſgraced in it.

Rubric of Leſſons

1. The name of holy Scripture is giuen to the Apocrypha which are made partes of the old Teſtament.
2. They are read rather than the holy ſcripture, when any holy day falles on the Sonday.
3. Sundry Chapters of them are appointed by the Calendar to be read thriſe in the yeare, and none of the Canonicall of the old Teſtament ſo often.
4. Certaine whole bookes of the holy Scriptures, are left vnread by appointment, viz. the booke of Canticles: both the bookes of Chronicles, and the Apocalyps, ſaue chap. 1.2.22. and one or twoo pieces for Epiſtles. Likewiſe the genealogie of our Saviour Chriſt, both in Saint Matthew and Saint Luke, is forbidden to be read in the Congregation.

V. Becauſe certaine Chapters appointed to bee read out of the *Apocrypha, conteine manifeſt vntruthes.*

1. *Tobi.* 12. 9. 12. 15.
2. *Eccleſiaſticus* 24. 11. 12.
3. *Judith.* 9. 4. 10. 13.
4. *Tobi.* 3. 8.

Octo. 4 Even
Novemb. 7. morn.
Octob. 10.
Sept. 30.

VI. Becauſe it inioyneth *Ceremonies* which as we are perſwaded are *vnlawfull*. viz.

The Surpleſſe, Croſſe, &c. being humane inventions, without any warrant from Gods word; of myſticall ſignification; defiled with ſuperſtition; ſcandalous; of no neceſſarie vſe, and appropriated vnto Gods ſervice, which ought to be according to the truth of the Goſpell, without carnall rites.

VII. Becauſe it contayneth ſame *prayers whereof the latter part depends not vpon the former*, viz.

The collectes vpon

Innocents day } 3. *Son. after Eaſter*
Epiphany } *Trinitie Sonday*
Firſt Son. in Lent } 13. *Sonday after*
Son. before Eaſter } *Trinitie.*

And ſome *prayers* which are not *warrantable*, viz. The Collect vpon 12. Sonday after Trinitie, and on the firſt after the offertorie.

1 We deſire ſome thing that our prayers

ers dare not presume to aske, wher. as it is no presumption to aske anie lawfull thing in Christes name.

2. We pray for that which we say, wee dare not pray for, which is a contradiction.

VIII. Because wee *subscribe to the reading of we know not what, viz.* All Homilies that hereafter shalbe set foorth by common authoritie.

IX. Because the Collect, Epistle and Gospell on the first day of Lent, and the Epistle and Gospell on the first Sonday in Lent savour of superstition, in regard of the time, for which they are appointed.

So also doth the custome of dooing open penance in the beginning of Lent, the practise whereof is approved, and the restitution thereof, wished in the Commination.

Rubr. confes. at the comm.

X. Because, it permits anie of the *Communicantes to make the publicke confession of sinnes*, (whiche also cõtaines a prayer) in the name of all the rest; which onely belongs to the Minister, as his speciall office,

fice, hee being the mouth of the people, and in that caſe a publique perſon.

XI. Becauſe it contayneth in it diverſe *corrupt tranſlations* of holy ſcriptures.

1. *By leaving out of wordes.*

2. Higgajon, Selah, and the titles of the Pſalmes.

2. The Concluſion after the 72. Pſame and theſe wordes (*prayſe ye the Lord*) at the leaſt 17. times.

3. The Concluſion of the Lords prayer, & that, every where, throughout the ſervice, after the popiſh manner.

4. In the reading of the commaundements, theſe wordes, *Which brought thee out of the lande of Egipt, out of the houſe of bondage.*

5. In the Epiſtle on the firſt Sonday after the Epiphanie theſe wordes, holy and beloued, Coloſ. 3. 12.

2. *Putting too of wordes.*

1. Pſal. 14. three whole verſes.

2. Pſal. 136. a whole verſe in the end.

3. Pſal. 24. 6. this word (O) added, corrupteth the text, by applying to Iacob, as ſpoken of him which belongs to God.

4. Mat. 9. 25. And ſaid, Damoſell ariſe. Goſp. 24. Trin.

5. Ier.

Ep.15. Tri. Gos. Trinn. Gos.10. Tri. East Epi. Saint Luk.

5. Ier. 23.5. With wisdome.
6. Luc. 16.21. No man gaue vnto him.
7. Lu. 19.42. Thou wouldest take heed.
8. Luc. 24.36. It is I, feare not.
9. 2. Tim. 4.5. Be sober.

3. *Perverting the meaning of the holy Ghost.*

1. Psal. 17.4. Because of mens workes done against the wordes of my lips, &c. (for) concerning the works of men, by the wordes of thy lips, &c.
2. Psal. 18.26. With the froward, thou shalt learne frowardnes (for) with the froward, thou wilt shew thy selfe froward, *spoken of God.*
3. Psal. 68.6. Hee makes men to be of one minde in an house (for) hee maketh the solitarie to dwell in families.
4. Psal. 105.28. They were not obedient, (for) they were not disobedient.
5. Psal. 106.30. Phineas prayed (for) executed iudgement.
6. Psal. 107.40. Though he suffered them to be evill intreated, (for) he powreth contempt vpon nobles.
7. Psal. 125.3. The rodde of the vngodly commeth not into the lot of the righteous, (for) resteth not vpō it

8. Psal.

8. Pſal. 141. 6. yea, I will pray yet againſt their wickednes (for) within a while I ſhall euen pray in their miſeries.

9. Iſai. 63. 11. Iſraell remembred (for) He (that is, God) remembred. Epi. Mund. Eaſt.

10. Mat. 27. 9. Whom they bought of the children of Iſraell, (for) whom the children of Iſraell valued. Goſp. laſt Lent.

11. Luc. 1. 28. Haile full of grace, (for) freely beloved. Annunc.

12. Luc. 1. 48. The lowlines of his handmaid (for) poore degree. Magnificat.

13. 1. Cor. 9. 27. Should bee a caſtaway (for) reprovable. Epi. ſeptua.

14. Gal. 4. 25. Agar in Arabia bordereth vpon Ieruſalen, (for) Anſwereth to Ieruſalem that now is. Epi. 4. Lent.

15. Phil. 2. 7. Chriſt was found in his apparell, like a man, (for) In ſhape as a man. Epi. laſt, ſum in Lent.

16. Heb. 9. 25. The high Prieſt entred into the holy place, with ſtrange bloud (for) other bloud, that is, not his owne. Wedneſ. h. Eaſt.

17 1. Pet. 3. 20. When the long ſuffering of God, was once looked for (for) The long ſuffering of God aboad, or waited. Eaſter eve.

XII. Becauſe it *miſapplieth ſome place of the holy ſcriptures* to the coun-

tenan-

tenancing of erronious & doubt full matters.

Innocents. 1. Revel. 14. 1. to those childrē whom Herod caused to be murdered, whō the collect called Gods witnesses.

East. Eve. 2. 1. Pet 3. 17. to the time that Christ aboad in the grave.

Michael. 3. Revel. 12. 7. to Michael as a created Angell.

Secondly wee can not subscribe to the booke of ordination, as it is required in the 36. Canon.

I. Because it conteyneth in it some *manifest vntruthes*, for

1. It affirmeth that it is evident to all men diligently reading holy scriptures and ancient authors, that from the Apostles times, there have bine these orders of Ministers in the Church, viz. Bishopes, Priestes, and Deacons.

2. It saith that God did inspire his holy Apostles to choose S. Steven to the order of Deacons, set downe in that booke, and that the Deacons then to be ordered, are called to the like office and ministration.

II. Because it conteineth in it some thing that is *daungerous & against*

the

the order which (as wee are perſwaded) *God hath ſet in his Church*

1. It ſeemes to make the Lords ſupper greater than Baptiſme, & confirmation greater than either of them, by permitting Baptiſme to the Deacon, the Lords Supper to the Prieſt, and confirmation to the Biſhop onely.
2. It preferreth private prayer before publique, in a publique place and action.
3. It permitteth the Biſhop to order Deacons alone, requiring none other to ioyne with him, in laying on of handes vpon them, which is not permitted in the ordering of Prieſts.

III. Becauſe in it ſome places of the *holy ſcripture* are *miſapplied* to the countenancing of errours; for

1. Acts 6.1.7. is miſapplied to warrant the ordination of our Deacons.
2. The Biſhop is appointed in the ordering of a Prieſt or Biſhop, to vſe thoſe very wordes (*receave ye the holy Ghoſt*) which Chriſt our Saviour vſed at the ſending forth of his Apoſtles, which he did, becauſe being God, he was able, and did extraordi-

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narily give that which he willed them to receaue.

Thirdly, we can not ſubſcribe to the booke of Homilies

Becauſe it contayneth in it ſundrie *erronious and doubtfull matters:*

2. Tom ſer. of almes, part. 2. pag. 325.

1. In it, the Apocrypha are ordinarily called *holy Scriptures*, and the place of *Tobi* the fourth contayning dangerous doctrine, being alleadged, it is ſaid, of it, that *the holy Ghoſt teacheth in Scriptures.*

1. Tom ſer. of whoredome. par. 3

2. It ſaith, that though man-ſlaughter was committed before, yet was not the world deſtroyed for that, but for whoredome, all the world (few onely excepted) was ouerflowed with water and periſhed.

2. Tom ſer. of right vſe of ꝑ church. 2 Tom. ſer. of cer. places of no. ſcripe.

3. In it the fact of Ambroſe, in excommunicating Theodoſius, is iuſtified.

4. It ſaith that pluralitie of wiues was by a ſpeciall prerogatiue ſuffered to the Fathers of the old Teſtament, that they might haue many children, becauſe, every one of them hoped and begged often times of God in their prayers that the bleſſed ſeede might come and be borne of his ſtocke and kinred.

Law. Whether peaceable omission only of ceremonies be punishable by 1. Eliza. cap. 1.

SEeing the Law-makers, when the statute was made, did not imagine, That any willing to observe the forme of service and Sacraments, would make scruple of so fewe ceremonies retained, considering Popery was but the reformed. And therfore (as it may bee probably coniectured) they never thought of providing punishment for omitting only of ceremonies. Which may bee the rather supposed, if these inducements following from the statute it selfe bee well considered. Inducemēt 1.

For whereas the statute, providing punishmentes against 3. offences touching the book of common prayer, to wit. 1. *Refusing*. 2. *Wilfull using any other*, & 3. *Depraving the same*, expresseth rites & ceremonies in the two latter, but in the first speaketh only of the forme, & order of prayer, and sacramentes, in all likelihood, it was not intēded, that peaceable omission onely of ceremonies should be punished, so the forme be observed. For if there 2.

any such meaning, ceremonies would bene mentioned (especially) in the first place.

But the Law-makers (who in that Statute appoint degrees of punishmentes) wisely considered, That howsoever *Wilfull* vsing any other forme or ceremony, & depraving either forme or ceremonie prescribed, were dangerous in policie, yet peaceable omissio onely

of ceremonies could not be dangerous, and therefore not to be punished, as is *Wilfull vsing* other ceremonies, or as Depraving ceremonies prescribed.

4 And the rather, because ceremonies are subiect to inconveniences. For which cause authoritie is given vnto her Majestie, to adde or alter by advise. So that it appeareth, that ceremonies were not so established as the forme, which must not be altered, or vsed otherwise than that statute appointeth. And therefore, reason why the Law-makers set downe no punishment for peaceable omission onely of ceremonies, so the forme be observed.

5 That by *forme*, and *Order* the statute vnderstandeth (not ceremonies, but) the texte wordes, or matter to be read in service & administration of Sacramentes, appeareth by authorizing the forme and order of King *Edwardes* booke (set foorth in the fifth and sixt yeares of his raigne) with one alteration, or addition of certaine lessons, &c. But no word of alteration of ceremonies in that place or afterward. And there we are referred to the second yeare of his reigne touching ceremonies. Which is to be noted.

6. Lastly, *Vsing any other forme*, is not punished by that Statute, but as it is *Wilfull*, and ioigned with *Refusing* the forme prescribed. Therefore it may probably be conceyved, that peaceable omission, (not of divine service, but) of ceremonies, is not punishable by that statute, as is *Vsing other* and *Depraving* Ceremonies prescribed.

7. The Hypothesis of these inducements

per

perswasion, that where the n[illegible] of the Law is not manifest, there a favourable construction (not contrarie to expresse wordes) is to be made for the benefit of the subiect. But that statute doth not clearly provide punishment for omission of ceremonies, when the forme is observed. Therfore Ministers (subiectes not of the worst sorte) distressed by *Deprivation* and *Suspension*, punishments (not of the least sorte) most humbly & instantly pray release, & freedome from punishment, for peaceable omission of ceremonies.

Quare. Whither Ministers be lawfully deprived, or suspended for not subscribing, or not conforming, according to the late Canons. Seeing

If there were Lawe in force for depriving Ministers in the case propounded, why doth the 58. Canon forbid appeales? and why doth the Lord Chauncelour hinder the course of Lawe? Incemét 1.

Was it not graunted, in the second session of this Parliament, that sundrie Ministers were deprived without law for refusing Canonicall subscription, after they had bene sundrie yeares in their benefices and had subscribed before their institution, according to 13. Eliz. Ca. 12. And yet they bee not restored. 2.

Lord *Rich* presented M^r. *Chope*. *D. Bancroft*, B. of London denied institution for refusing to subscribe according to the Canon, though he offered to subscribe according to the Statute. 3.

A. *Quare impedit* was ſued, and in the common pleas, vpon a ſpeciall verdict, iudgement was giuen againſt the B. of London.

4 Either the Parliament vſurpeth vpon th'authoritie of the Cõuocation in medling with Miniſters their ſubſcribing and inacting deprivatiõ for not ſubſcribing according to the forme & meaning of the ſtatute, Or els the cõuocatiõ hath not authoritie to anioigne another ſubſcription, and that vpon paine of loſſe of liuing, which is the freehold of Miniſters.

5 The trueth of the later braunche is ſo euident, that though the 14. and the 58. Canons require conformitie, and the 36. and 37. Canons require ſubſcription, yet no Canon doth deprive any of his benefice for not conforming or not ſubſcribing according to the Canons.

6. Indeed the 36. Canon denyeth inſtitution to ſuch as refuſe to ſubſcribe according to that Canon, and ſundrie Miniſters ſuſpend Miniſters for not conforming and ſubſcribing canonically. But of what validitie the Canons be, thus to trouble the Church, it would be well conſidered. And the rather, becauſe the 36. Canon was not of force ſufficient to blow Mr *Chape*, from his inſtitution and for the reaſons in the next Quære conteyned.

7. Let it be ſuppoſed that the late Canons be the Kings eccleſiaſticall lawes by vertue of 25 H. 8. c. 19. yet ſo many of them as be contrarie to the lawes of the Lande, are of no force by that ſtatute. But the bookes of ordination cõfirmed by 8. Eliz. cap 1. (yea ſo as that this ſtatute declareth them to be Miniſters, who

are ordeined by that booke) doth give all Ministers thereby ordeined, authoritie to preach. Therefore by authoritie of those Canons, neither can Lecturers, of whom no law doth require cõformitie, be suspended if they subscribe according to law, nor incombentes bee either deprived or suspended, especially in a case of subscription, or conformity not required by Law. For that authoritie which is given by law, cannot be taken away but by law.

If the Clergie 2. H. 4. cap. 15. were faine to crave the authoritie of Parliamẽt, that none, but Curates in their charges, might preach without licence: and yet Prieſtes were then ordered by a booke not authorized by Parliamẽt, nor giving Prieſtes authoritie to preach, but to sacrifice for the quicke and the dead. Howe can Eccleſiaſticall authoritie lawfully ſuſpend Miniſters, ordered by a booke expreſſie authorized by Parliament, and expreſſy giving them authoritie to preache, without ſome cauſe wherein ſome acte of Parliament giveth authoritie to ſuſpend? 2.

If it be obiected, that the booke of ordinacion giveth (indeed) authoritie to preach and to admniſter the Sacramentes, but with this reſtraint, *In this Congregation, where thou ſhalt be ſo appointed*, it may bee anſwered, That in King Edwardes booke of ordination (which is the book that the ſaid ſtat. of 8. Eli. doth cõfirme, there is no ſuch reſtraint. For the wordes bee indefinite, viz. *Take thou authoritie to preach, and adminiſter the Sacramentes in the* (not this) *congregation, where, &c.* But admit the word *This* were according to lawe, yet theſe wordes, *Where* 3.

then shalt be so appointed, are not necessarily to be taken as a restraint. For then the Bishop must ordeine in the congregation where the Minister shalbe appointed to preach. The ministers must be so ofte ordeined as they have benefices with cure of soules, either by dispensation for Non-residencie or remaining from one benefice to another. Then licences granted, as well by the King or Vniversitie, as by Bishoppes, be of greater authoritie touching the beeing of a Minister, which consisteth in power to preach, &c. than is ordination: For ministers licéced though but in any one Diocesse, may preach any where, and Then Ministers of the Gospell be more restreigned than were popish priestes before, 2. H. 4. For then the Cleargie proved restreint by authoritie from the Parliament, of such as preached out of their cures without licence. So that the meaning of those words may be this: Wher as thou hast a title to this congregation, I give thee authority to execute the ministery therin, wher thou shalt be appointed so to do now I have made thee a minister, otherwise, for al thy title, thou couldest not bee so appointed. This construction may bee confirmed by the 33. canon, where it is ordeined, that as longe since it hath bene provided, so hereafter none must be admitted into sacred orders without a title, that is, He must bring to the Bishop of whom he desireth imposition of handes, a presentation to some ecclesiasticall preferment then void, or a Certificat, that he is provided of some church where hee may attende the cure of soules, or of some Ministers place.

These last words, *or of some Ministers places* make a Curatship to be a title. If thē a curate, called by an incumbent only to helpe him, have a title, Why not a Lecturer admitted both by the incumbent, & whole parish? Seeing that canō maketh this another title, viz. to be provided of some church, wher a minister, ordained by that book, may attend the cure of soules. Last lie, The same canon giveth a title to a maister of art of five yeres standing and living of his owne charge in either of the Vniversities. Therfore if he, after he be ordeined, do preach and administer the Sacraments for one time, where he be, vpon some occasion, called, then he either preacheth and administreth the Sacramentes not by vertue of his ordination, or els these wordes, Where thou shalt bee so appointed, do not restraine, but rather it followeth that these wordes *This congregation* should be *The congregation*, as it was in K. Edw. booke.

But admit that by law ministers might bee suspended & deprived for not subscribing to the booke of common prayer, yet it is also to be supposed, that no other booke were intended, but that which was established 1. Eliz. ca. 2. But the 36. canon requireth subscript. to a booke, viz (that in vse) which differeth from the statute book in very many things contrarie to the expresse and earnest prohibition of that statute 1. Eliz. cap. 2. 10.

It is true that the statute of 1. Eliz. cap. 28. and the booke thereby established require cōformitie in vsing certaine rites and ceremon. But it is as true, that the statute providing sundrie punishmentes for sundrie offences a- 11.

gainſt that booke, doth not puniſh only omiſſion of rites and ceremon. and That both the ſtatute and booke appoint an albe with a veſtiment, or cope to be vſed in miniſtring the cõmunion. for they were in that vſe in King Edw. ſecond yeare. But the 58. canon appointeth a ſurplice then to be vſed. If then the cõvocation graunt of ſubſidies be not ſufficiẽt to binde miniſters to pay them without further authority from the Parliament, Can the canons lawfully decree ſuſpenſion, whereby many loſe their maintenance for not conforming to ceremon. not puniſhable by law, nor appointed by ſtatute, but chaunged, & yet not by *Quene Eliz.* with adviſe according to ſtatute, but by the late convocation.

Laſtly let it be graũted that omiſſiõ of rites
22. and ceremon. is puniſhable by law, But withall let it be a *Quere*, whither the law doth puniſh a fault before it be committed, eſpecially an offence againſt 1. Eliza. cap. 2. Seeing that ſtatute doeth not puniſh any offence againſt the ſame, but vpon indictement, information or preſentment. And yet moſt (if not all) that are deprived or ſuſpended, are proceeded againſt, not for any fault whereof they are accuſed and convicted, but onely becauſe they will not promiſe to cõforme. Yea many were thus dealt withall, before the expiratiõ of the yeare which the 56. canon limiteth, though they demanded that time for reſolution. And ſome of them being Lecturers and licenced, further prayed, not to be vrged to read ſervice, and adminiſter the Sacramentes, as the ſaid canon preſcribeth, Seeing the law requi-

reth

seeke not those duties of them, but of incumbentes, and curates. For the lawe requireth no more of them, but to preach sound doctrine, and to subscribe according to 13. Eliz. cap. 12. Both which they were alwayes ready faithfully to performe.

Quære. Whither the late canons be the Kings ecclesiasticall lawes. Seeing

They may be excepted against, In that they be onerous, and concluded without any in the convocation to represent the Laitie, & therfore (as Iudge *Cooke* said in the Chauncery) not binding the laitie. As also, In that many of them be contrary to the lawes, & customes of the realme. As was proved in a cõmittee of both houses of Parliament in the 4. session. Indus 1.

But without these exceptions, to shew that the whole tire of those canons is so insufficiently charged, as that it hath not the power of law, it is to be considered that if they have not such force frõ the statut of 25. H. 8. ca. 19. thẽ they have no force at all. But frõ that statute they have neither powder nor shotte, As may be thus gathered: All that is there said of canons thẽ to be made, is set down only in negative termes *Quæ nihil ponunt*. Indeed, if it had bin said, That such canõs approved by the K. vnder the great seale should be the K. ecclesia. lawes, as it said, That all former provinciall canons pervsed by 32. & so approved by the King should so be, or if the statut had said affirmatively, That canons thẽ to be made should or might law executed, as it doeth expresly allow

allow the execution of provincial canons formerly made, vntill they were perused, and allowed, then the case were cleare. Otherwise they are no more authorized by that acte, then had bene provinciall canons, formerly made, if there were not in that acte an affirmative proviso for their execution vntill they were perused and approved. Nay happily not so much. Because those provintiall Lawes had some life by prescription, As have now the forraigne canons, though by that acte, vtterlie abolished. So that by the Kinges seale canons thē to be made, are only made the more readie and fit for the Parliament, thereby to be confirmed, if it, likewise, approve thē. As a commission is by the seales of the commissioners made more readie and fit (as being free frō corruption) to be received of & published by the court wherevnto it is returneable.

4. By the intendement of that statute onely such canons then to be made, as should bee agreed vpon by the whole Cleargie, were confirmeable. Because the authoritie of making canons was graunted to the Cleargie which then made their submission, viz. The whole cleargie. But the late canons were cast only by the cleargie of the province of Canterburie, and as such approved by the King.

5. Suppose that the Province of *Yorke* did after such casting and approoving give consent, it may be then argued, That if so cast, & approved before the consent of Yorkes province they were the Kings ecclesiastical lawes, then the consent of the Province of Yorke was needlesse. If such consent, though after the K.

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approbation vnder the great seale were necessarie, the such approbation doth not make them the Kings ecclesiasticall Lawes. This later is the rather to be thought of, because the now Archbishop of Canterburie, beeing then Bishop of London, and President of the Convocation, had (if not the onely, as many say, yet) the chiefest hande, and a negative voice, in casting those canons. No doubt the Archbishop of Yorke had the same authoritie and power (viz. a negation voice) in making canons in his province: If so, Quære, Fro whence is such power of Archbishops, in making canons, derived? and, What is the Kings power therein? Seeing he cannot make canons, with consent of the greater part of the convocation, as hee doeth make lawes with consent of the greater part of the Parliament.

Againe, It is to be supposed that the Parliament 25. H. 8. ca. 19. enacting, That 16. of the temporaltie of both houses should with so many of the clergie peruse provinciall canons then formerly made: It is hay to be supposed that it intended, That canons then to be made, should be examined by Parliament. Seeing it did not truste the clergie alone to pervse provinciall canons formerlie made, and whereof they themselves complained, and presumed that afterward there could not bee cast in the convocation, at any one time, but that they might be examined by the Parliament assembled at the same time. 6.

If then canons cast in the convocation since 25. Henr. 8. be not sufficientlie authorized by that acte, it followeth that the late canons 7.

must

must be confirmed by Parliament before they can be the Kings ecclesiastical lawes. For there is no other Statute that seemeth to give the Cleargie such authoritie, as to make and execute canons without any other confirmation, than the Kings approbation vnder the great seale. And besides, Reason and Experience demonstrate the contrarie. Reason thus: It is a maxime in law, that, Whatsoever bindeth all, must bee consented too of all. But onelie the Parliament representeth all this Realme: Therefore, the Canons doe not binde this Realme without consent of Parliament.

3. Againe, Whereas the Church doeth not consist onely of the Cleargie, no more than the common wealth doeth now consist of the Laitie onely (I say Now) because a common wealth may have a beeing though not so good, without a Cleargie, but the Church can not bee without the laitie, and because Bishoppes, in behalfe of their Dioceses, as Knightes in behalfe of the Shires, have now their voices in making tēporall lawes whereunto Ministers have no calling by Gods word: and Whereas the Parliament doth not impose subsidies vpon the Cleargie without consent of the convocation representing the same, and it only, it is aunswerable in reason, that the Parliament representing the laitie & consisting of the principal of the Cleargie, and of none other but such as are members of the Church as well as the Cleargie, should consult of, or at least consent vnto ecclesiastical ordinaunces, before they be imposed. And the

whole

whole Church, as well Brethren as Apostles and Elders to the canons agreed vpon at Hierusalem.

By experiēce, & that since 25. H. 8. we learne, 1. That the booke of cōmon prayer was ever since the Gospell hath bene receiued in England, established, & explaned only by authoritie of Parliament: yea so, that refusers to vse the booke so established, or explaned, or vsers of any other, are punishable, vide 2. Ed. 6. cap. 1. and 5. and 6. Edward 6. cap. 1. and Eliz. cap. 2. 2 That rites, ceremonies, & ornamentes of ministers in their ministratiō were likewise, ever since the Gospell hath bene receiued in England, or denied and chaunged, as well as the liturgie onely by authoritie of Parliament. So the same 3. statutes. In the last whereof it is provided and declared, who might afterwardes alter them, namely, The said Queene, with advise of the Archbishop of Canterbury, or 6. of the high Commissioners. Therefore the alteration of them by the convocation is vnlawfull. 3 That the commission in causes ecclesiasticall could not bee of validitie, but by authoritie of Parliament, 1. Eliz. ca. 1. 4 That howsoever the cōvocation may declare what is heresie, yet it cannot bee determined so to be, that it may bee punished as heresie, without authoritie of Parliament. vide 1. Eli. ca. 1. 5 That subscription to articles of religion, which onely concerne confession of the true Christiā faith and doctrine of the Sacramentes, could not bee vrged of Ministers, though those articles were agreed vppon by the Clergie of both Provinces, before

before the requiring of such subscription was confirmed by authoritie of Parliament 13. Eli. 12. That subsidies cannot by law be exacted of ecclesiast. persons, though the graut of the convocation be approved by the King, without authoritie of Parliament, every time they bee grauted: How then may freeholdes bee taken away, and that from lay persons, viz. Ius patronatus, by force of canons onely?

10. It may seeme that the convoca. it self knew that the canons could not bee executed as the Kings ecclesiast. lawes. Otherwise, what needed it, by the 115. canon to admonish all temporall Iudges, as they regard the fearful iudgement-seat of the highest iudge, not to admit any suit against Churchwardens, or other for presenting crimes, or disorders according to the canons. Belike, it was remēbred that sundrie church wardens at sundrie times in sundrie diocesses, being loth to sweare, & present as it required, prayed their severall ordinaries to secure them from suites for presenting as they requireth, and thē they would take their oth. Which rather thā their ordinaries would doe, they forbare to minister the othe. These thinges considered, such of the laitie as have wisedome and courage, should refuse to bee churchwardens: except it can be proved that by law ecclesiast. Iudges may compell thē, being persons of the laitie, and not altogither to be trusted, though sworne, vide canon 113. to bee promoters, & that vpon othe, to their ecclesiast. courtes, and those holdē in the Bishops name, and not in the kings name, contrary to the kings prerogative & the statut of 1. Ed. 6.

cap.

cap. [illegible] in the first session of this Parliament, cap. 25. by repealing a statute of Queene Marie, which had repealed the same.

What opinion the house of cōmons in parliament have of the Canons, may appeare by passing their bill, both in the third and fourth session of this parliament, intituled, *An acte restreigning th'execution of ecclesiasticall canons not confirmed by Parliament*. Concerning which if it be saide, That it doeth rather prooue that the canons may be put in execution, vntill their execution be restreigned by such a bill proceeding to be a law. It may be aunswered, that this inference is not good. For restraint of th'execution of canons by 25. H. 8. cap. 19. doth not prove, that canons, before that acte, were lawfully executed. 11.

But suppose that the canons made in the convocation, & not confirmed by Parliamēt, the Kings ecclesiasticall lawes, yet (for all that) the late canons are of no force. Because some of them be contrary to *Magna charta*. And the statute of excommengement, 12. H. 3. doeth pronounce all excommunicate, *ipso facto*, who goe about to make, or execute any thing contrary to any part of Magna charta, So that if this Parliament shall finde, and declare any of these canons to be cōtrarie to any part of Magna charta, then the convocation is presently found to be ipso facto, excommunicate, and consequently their actes, or canons prove to be of no validitie. Yea it is thought, that they have also incurred the danger of *Premunire* by agreeing vpon an inhibition, which the new Archbishop of Canterburie, then Bishop of 12.

London

London, President of the convocat. and chief (if not only) founder of the canons, as is aforesaid, produced and pleaded in a committee to stay the proceeding of Parliament touching subscription, and ceremonies. For the said Inhibition must needs be iudged as derived frō forraigne, or otherwise vsurped power. And therefore he was glad to crie *Peccavs*, as is recorded in the booke of the actes of the house of commons in parliament. Whereby may be seene that Prelates dare attempt any thing, and therefore their proceedinges would bee looked into.

The Printer to the Reader.

The second and seventh additions, though set downe in the beginning yet ar not imprinted because the former came not to mine handes with the note of additions: & the other was out of the way (as were some of the rest) when it should have bene imprinted. Pardon this fault for this time, correct these errata which seeme most materiall, and passe over the rest with fauour. I may make these some amendes hereafter. Farewell.

In the third page of the Publisher to the Reader, *Pacentius* is put for *Pacemus*.

Other faultes be these.

Pag.	Line	Faultes	Correction.
[illegible]	[illegible]	by the canon	By the 18. canon.
[illegible]	24.	Faith	faint.
[illegible]	[illegible]	Directly	Directed.
[illegible]	[illegible]	Dedication	of Dedication.
[illegible]	14.	to raile	to a raile.
[illegible]	05.	Vnprofitably	Inprobably.
[illegible]	20.	Contemne kneeling	Continue kneeling.
[illegible]	[illegible]	The 6. forme	The 2. former.
[illegible]	[illegible]	ought	Dele.
[illegible]	11.	and the first	and that first.
[illegible]	05.	booke	bookes.
[illegible]	29.	man holy	in an holy.
[illegible]	07.	Note in the margine.	In the visitation of London Diocesse, an. 1607.

FINIS.